The Christian Century

A Journal of Religion

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Newspaper Blood Money

The Truce of God

Editorials

The Church Lincoln Didn't Join

By L. R. Cronkhite

The Nub of the German Church Crisis

By E. G. Homrighausen

FEBRUARY SURVEY OF BOOKS

15 Cents a Copy • February 6, 1935 • Four Dollars a Year

FEB 5 1935

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The CHRISTIAN CENTURY

February 6, 1935

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Calendar of Coming Events

Feb. 2-7. Annual missionary assembly, Miami, Fla.
Feb. 3-10. Annual Presbyterian pastors' school, Richmond, Va.
Feb. 4-6. Indiana pastors conference, Indianapolis, Ind.
Feb. 4-6. Regional conference, National Commission on cause and cure of war for Missouri, Kansas, Oklahoma, Arkansas and Nebraska, auspices of World peace council of Kansas City, Hotel Muehlbach, Kansas City.
Feb. 4-6, 11, 12. Baptist school of Christian leadership, Long Beach area, Long Beach, Cal.
Feb. 4-7. Sixteenth annual Ohio pastors' convention, interdenominational, Columbus.
Feb. 4-7. Ninth Annual convention Chicago diocese of the Episcopal church, Grace Episcopal church, Oak Park, Ill.
Feb. 5. Union seminary alumni day, New York city.
Feb. 5-7. Third family relationship institute of the Woman's union, Arch Street Methodist church, Philadelphia.
Feb. 5 to Mar. 12. Extension lectures on religion, "The Spiritual Life in the Modern World," by Dean C. W. Gilkey, Joseph Bond chapel, University of Chicago. These lectures will be given every Tuesday evening for five weeks, except on Tuesday, Feb. 12.
Feb. 5 to Apr. 23. Lecture by Fred Atkins Moore, Central Y.M.C.A., Chicago. Subject: "Europe's Struggle for Peace." Subsequent lectures will follow on succeeding Tuesday evenings for twelve weeks.
Feb. 8, 9. Cause and cure for war conference, Rocky mountain region, Brown Palace hotel, Denver, Colorado.
Feb. 10. Interracial Sunday.
Feb. 10-March 3. Billy Sunday evangelistic campaign, interdenominational, Tampa, Fla.
Feb. 1. Pastors luncheon conference, Whittier hotel, Philadelphia.
Feb. 11-18. Annual meeting International council of religious education, Stevens hotel, Chicago.
Feb. 12. Second annual conference, Temple university, school of theology, Philadelphia.
Feb. 12. Second annual conference for ministers, Temple university school of theology, Philadelphia.
Feb. 12-14. Virginia Baptist convention, Bristol, Va.
Feb. 15, 16. Regional conference, Progressive education association, President hotel, Kansas City, Mo.
Feb. 17. Methodist Sunday school workers training school for north Texas, Dallas.
Feb. 18, 19, 25, 26, Mar. 4, 5. Baptist school of Christian leadership, Los Angeles area, Los Angeles, Cal.
Feb. 21, 22, 28, Mar. 1, 7, 8. Baptist school of Christian leadership, Foothill association.
Feb. 24. Brotherhood day, sponsored by National Conference of Jews and Christians.
Feb. 24-Mar. 8. Spring semester of Marion county training school: Marion county council of religious education, Indianapolis.
Feb. 26-28. Biennial conference of city work, Cincinnati, O.
Feb. 26-28. Methodist council of cities, Cincinnati.
Mar. 1-2. Christian youth conference of Pacific northwest, interdenominational, Seattle, Wash.
Mar. 4. Indianapolis ministers association, Roberts Park Methodist church. Indianapolis.
Mar. 6. Philadelphia Methodist conference, 148th annual session, First church, Germantown, Phila.
Mar. 6. Methodist Episcopal church Kansas conference, First church, Parsons, Kans.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LII | CHICAGO, FEBRUARY 6, 1935 | NUMBER 6

EDITORIAL

APPARENTLY, President Roosevelt and his senate lieutenants never suspected the possibility of defeat on the world court issue until two or three days before the vote was taken. Then it was too late. The tide had set in too strongly to be reversed by last minute appeals from the White House. When the ballot, 52 to 36, was counted opponents of American entry into the court had seven votes to spare. Those seven votes—and more than seven—were withheld by democrats who have frequently made a virtue of their party regularity. It is not possible within the limits of this paragraph, written at the editorial deadline as the vote is being announced, to comment fully on its significance. It has great significance, as later discussion will point out. For the moment, however, it must suffice to say that this outcome, so disappointing to those who hoped that the United States was about to take a cautious step toward implementing its professed international ideals, reveals the once-burned-twice-shy attitude of the nation toward participation in European affairs, as well as the enormous influence of men like Father Coughlin, Will Rogers and William Randolph Hearst. This refusal by the United States to enter the court, coupled with the nation's apparent determination to embark on a gigantic increase in armaments, is the most disquieting portent to appear in many months.

The United States Stays Out of the Court

New Rumblings in The Far East

HAS Japan renewed her drive against China? Such is the interpretation which most of the western press places on last week's events in eastern Asia. On one day the Japanese minister of foreign affairs told the Tokyo diet that Japan hoped China would soon "awake to the realization of the whole situation in east Asia and undertake to meet the genuine aspirations of our country." Two days later Japan's armed forces were in action along the Jehol-Chahar border. It is a natural inference that the military drive westward was simply Japan's way of making its "genuine aspirations" clear. Mr. J. L. Garvin, the distinguished editor of the London Observer, accepting the move as evidence of a Japanese determination to persist in the partition of China, immediately launched a journalistic campaign for an agreement between Great Britain, the United States and Russia to oppose the Japanese advance. We believe, however, that an entirely different meaning can be read into these new developments in the far east, and that this meaning eventually will be proved correct. Mr. Hirota's speech, the Chahar advance and other events may mean a new understanding, rather than a new break, between Japan and China, and may foreshadow a new threat to Russia. We believe they do.

Have Japan and China Joined Hands Against Russia?

INTERPRETATION of oriental developments must take account of the departure of the Japanese diplomatic and military mission for Nanking, and the announcement from Geneva of the virtual conclusion of a Sino-Japanese economic pact, as well as the Chahar advance. In particular, the first section of the economic pact has meaning, for it pledges the two nations to a common drive against communism in China. In the light of this document, it would appear that the Nanking government of General Chiang Kai-shek is quite agreeable to having Japanese troops move westward along the northern edge of the great wall, thus cutting the trade routes with Russia, as a preliminary step toward finally crushing the Chinese communists now concentrated in west and northwest China. Here is an explanation, at least, that sounds reasonable, and that is something that other explanations—in the light of General Chiang's known desire to cooperate with the Japanese—have not. Why should the Japanese launch an attack against General Chiang's government at a time when their relations with that government were so friendly that it was being accused of pro-Japanese bias? The "attack" on Chahar should accordingly be regarded as an attack on a local governor suspected of Russian leanings, and a move toward ending gun-running from Siberia to Chinese reds. Instead of a renewal of the old drive, it is a sign that "bourgeois" China has finally passed within the Japanese orbit, and

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that the two nations, after attending to the communists on General Chiang's flanks, will then be ready to act unitedly against Russia.

Arms Inquiry Reaches the 'Immunity' Stage

PERHAPS the reason why opposition to continuing the arms inquiry has grown so determined was disclosed last week. When Mr. C. L. Bardo, former president of the New York Shipbuilding corporation and now president of the National association of manufacturers, mounted the witness stand before Senator Nye's committee he found himself confronted with a waiver of immunity to prosecution growing out of his own testimony. Mr. Bardo asked for twenty-four hours in which to think it over; at the end of that time he refused. The committee thereupon proceeded to question him anyway, but instructed its counsel to see that no questions were asked which dealt with events which have happened since 1932. In other words, the arms inquiry now approaches the juncture at which criminal proceedings against specific individuals or corporations seem likely. No wonder there has been renewed effort to call a halt! What the senate committee now appears to be working toward is a charge of collusion on the part of the "big three" of the shipbuilding world—the New York Shipbuilding corporation, the Bethlehem Shipbuilding company, and the Newport News Shipbuilding and Drydock company. In fact, Mr. John P. Frey, president of the metal trades division of the A. F. of L., has already testified that another former president of the New York Shipbuilding company had provided him with the prearranged bids of the "big three" for the naval building contracts let in 1933, ten days before the opening of the bids. Mr. Frey, a labor leader whose record inspires confidence, testified that he tried to get General Johnson to do something at the time. General Johnson denies this. General Johnson denies many things. At any rate, there will hardly be much surprise felt by the public if it is proved that the shipbuilding companies have been contriving, by dummy bids and similar hocus-pocus, to loot the national treasury. Since it has already been shown that the whole arms industry is one vast collusion, why shouldn't the shipbuilders be playing the same game?

A Murder Trial as a Roman Holiday

IT is improper to comment upon a trial which is still in process, and yet impossible to refrain from commenting upon one which occupies so large a place in the attention of the public as the Lindbergh kidnaping case. As to the trial itself, as an illustration of our methods of administering justice, no word need be spoken now. But the feeling of disgust, of positive nausea, at the public's attitude toward it can no longer be suppressed. Of the many hundreds who jam every approach to the courtroom, perhaps two or three hundred gain admission. For these "lucky" ones, according to the most reliable reports, the scene has exactly the values of a murder mystery film heightened to the *n*-th degree by the fact that the central character in the play is really fighting for his life. It is the difference between a boxing match and a gladiatorial combat with thumbs already turned down for the loser. The Christian conscience promptly abolished the gladiatorial games of Rome, but the public execution of criminals furnished a highly cherished spectacle until comparatively recent years. Grown somewhat squeamish at the sight of blood, we have abolished the headsman's ax and hidden the gallows behind prison walls. The Anglo-Saxon feels a glow of conscious superiority to the Spaniard and the Latin American as he moralizes upon the latter's lamentable addiction to the sanguinary sport of bull-fighting. Yet in our most highly cultivated communities the state maintains the barbarous practice of trying men for their lives under conditions that have more in common with a Roman holiday than with a sober effort to determine the guilt or innocence of the accused. And the public jams the courtroom—manifestly obstructing and sometimes diverting the course of justice—the hoi polloi to gasp and thrill at the spectacle, and the élite to find material for dinner-table conversation. Says Edna Ferber, in the bitterest comment that has been made on the current fight of a man for his life, "It is considered *chic* to go to the Hauptmann trial."

Mooney Loses an Appeal And Gains a Point

TOM MOONEY got no immediate relief from the federal supreme court in response to his plea for a writ of habeas corpus. But California's legal representative, although he won his case, received a more definite rebuff for the spirit and method in which he opposed the issuance of the writ than Mooney received in the court's refusal to issue it. The application was made on the ground that by being convicted on perjured evidence the prisoner had been deprived of liberty without due process of law, in violation of the fourteenth amendment. The California attorney general argued that "'due process" would be lacking only if the defendant were denied opportunity to present evidence of his innocence, and not if the state presented false or perjured evidence of his guilt. This "narrow view" the court repudiated in sharp language. The appeal was dismissed only because it had not been first presented to the California supreme court. To be sure, Mooney has appealed to practically every court —to the Northern California district federal court, to the ninth circuit court of appeals, and to the supreme court of California—but not on the grounds here submitted, for the fact of perjured evidence was discovered after these appeals had been made. What the federal supreme court now says, through the opinion of Chief Justice Hughes, is substantially this: Go back to the California supreme court with this appeal exactly as you have brought it to us; if it does not grant the writ, come back to us. The invitation to return to Washington if the state does not grant a remedy is not explicitly stated but it is a clear implication of the

opinion. Mooney's sky is a little brighter after losing this appeal. And the reputation of California justice is a little darker after its attorney general's argument that an accused person has no remedy against the introduction of perjured testimony to secure his conviction.

Public Libraries as Aids to Recovery

WHEN the history of the depression comes to be written one of its bright chapters will be the part the public libraries played in enabling individuals to keep their heads above water for the time being and to prepare themselves for the prevention of depressions in future. Not only have thousands of people found temporary forgetfulness of their troubles in reading, but even more thousands have found in libraries concrete information through which they have been able to build for themselves new careers. Since the depression began 4,000,000 new borrowers registered themselves with the public libraries, bringing the total served by them throughout the country to 24,000,000—and this figure does not include the readers who used reference and reading facilities in the library buildings. Any public librarian can tell the inquirer of people, old and young, who actually taught themselves new trades, in many cases highly technical ones, through library reading, and built for themselves new careers as a result. Tragically enough, just at the time when the libraries were rendering this immense new service to the country their revenues dried up. In the second largest city of the country the public library has not bought a new book in three years, and its old ones are being physically worn out by constant use. The American Library association has recently created a planning committee to cooperate with the federal and state governments in making the most extensive use of government aid in library rehabilitation and extension. In spite of the enormous growth in library patronage since the depression, there are today forty million people who have no library facilities and another forty million with a very inadequate service. The sparsely populated rural areas are, of course, the areas least able to help themselves in this matter, and at the same time the areas which most need library service both for adults and as part of their educational setup. Forty states have already begun intensive work in library development, relief workers in many instances doing the necessary survey work. Here is a chance for the public-spirited citizen to cooperate with his state or county in a work which is vital to civilization itself.

One Priest to Forty-Five Thousand People

STATISTICS do not tell the whole story, or the reasons behind the story, but the following figures showing the population of each state in Mexico and the number of priests authorized by law to function in each add some vigorous strokes to the picture of the anti-religious policy now in force. The data were compiled by Bishop Ruiz y Flores, the exiled apostolic delegate to Mexico, and are given out by the news service of the National Catholic welfare conference:

State	Number of Priests Authorized	Total Population
Aguascalientes	2	132,900
Campeche	0	89,860
Colima	0	62,301
Chihuahua	0	440,000
Coahuila	5	436,425
Chiapas	0	528,654
Durango	2	493,530
Federal District	25	1,229,576
Guanajuato	39	987,970
Guerrero	0	641,690
Hidalgo	5	667,000
Jalisco	50	1,255,213
Lower California	0	95,516
Mexico	34	990,112
Michoacan	33	1,048,381
Morelos	40	132,723
Nayarit	5	167,724
Nuevo Leon	28	417,479
Oaxaca	No data	1,082,191
Puebla	23	1,150,425
Queretaro	2	233,655
San Luis Potosi	40	579,831
Sinaloa	0	395,027
Sonora	0	316,271
Tabasco	0	224,168
Tamaulipas	0	344,589
Tlaxcala	0	205,578
Vera Cruz	0	1,376,476
Yucatan and Quintana Roo	0	838,964
Zacatecas	0	448,344
Totals	333	15,012,573

In brief, in fourteen of the thirty states of Mexico no priests are permitted to function. These states contain 40 per cent of the total population. In the others, the number of priests still permitted is sufficient to give a general average of one priest to 45,000 people throughout the whole country.

The Attack on Mr. Ickes

DOES the President realize the importance for his administration of the attack on Mr. Ickes, his secretary of the interior? It is to be hoped that he does. Otherwise, if he permits it to progress to the point—now foreseen by many newspaper correspondents—where Mr. Ickes feels compelled to resign, there will be widespread loss of confidence in the administration. Mr. Roosevelt can stop this attack, if he wants to. It is an attack which finds its only dangerous expression in the overwhelmingly democratic congress, but which finds its inspiration in Mr. Farley and his immediate coterie. Such gibes as have appeared in the press do Mr. Ickes no harm. Neither do the gibes in congress, or the charges that the secretary has been lacking in "courtesy" toward favor-seeking congressmen. But the attack now being engineered is no matter of gibes; it is a calculated attempt to debar Mr. Ickes from the dispensing of public funds. If it goes through he would naturally leave the administration, for he

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would be stripped of his main job. Mr. Roosevelt cannot afford to allow it to go through, for it amounts to a vote by his party against too much honesty in office. The President has had an asset of enormous value in the presence in the notoriously lax interior department of a man whose incorruptibility has become a national byword. With national expenditures being accelerated at a dizzy pace, no small part of the reason for steady public confidence has been the public's knowledge that the principal dispensing officer was a ceaseless foe of graft.

Swedish Democracy Bids Farewell to Depression

SWEDEN'S parliament has opened its five hundredth session! Socialists and allied parties are in control, but when the anniversary celebration got under way nobody seemed disturbed by that. In fact, all parties joined in the jubilation, for King Gustav in his annual message told the country that the budget had been balanced without the imposition of higher taxes, that the unemployment problem was near solution, that no government loans were contemplated, and that the national debt, within the year, would be reduced to $10,000,000. The sum asked for unemployment relief was only $15,000,000 as against $40,000,000 last year. And half of last year's appropriation is still unspent! At the present time the number of unemployed is 8,000, or one per cent of Sweden's total population. It may be said with truth that all this was brought about without any recourse to a new deal or a brain trust. But that is because what is a new deal to us is simply the ordinary course of events in Sweden, and the Swedes have no brain trust because they have never taken up the American system of excluding brains from government in the first place. Long range planning, government supervision of some sorts of business and participation in other kinds, have been for years taken for granted in Sweden. The Associated Press writer who tried to tell Americans about this referred to the country as "Socialist Sweden." If regulated capitalism be socialism, well and good. But Sweden is still a land where capital can be accumulated and invested in enterprise. On the other hand, it is a land where communism has never made a political showing and where fascism has advanced even less. It is interesting to learn from the A.P. that our own so-called brain trusters—theoretical gentlemen with no knowledge of business, according to the tory press—do not spend all their days in secluded study or in harrying American business men. They have been practical enough to visit Sweden, find out how things are done there, and suggest a few adaptations of Swedish methods for our own difficulties.

Chemical Warfare In Time of Peace

PRAISE is due to the Federal Laboratories, Inc., manufacturers of tear gas and other chemical munitions, for the frankness with which they disseminate their propaganda in their own name and under their own letterhead. For the propaganda itself, not so much can be said. Both federal and state legislation has been threatened which would prohibit the interstate shipment of these commodities and prohibit their use by the police. The manufacturers represent this movement as wholly the work of the reds who are working up to violent revolution and would be pleased to see such an effective weapon taken out of the hands of their opponents. Words are quoted from an unidentified speaker at an unspecified radical meeting to prove the purpose of "weakening the country by suppressing its rifle bearers and poison gas throwers" and then "setting up a government based on the theories of Marx, Lenin and Stalin." The language given as a direct quotation does not ring true. Internal evidence is against it. Reds do not talk like that, even when that is what they mean. The anonymous radical is made to link reduction of appropriations for battleships, military airplanes and the army with the embargo on gas, as communist objectives. But the evidence offered is too sketchy. Battleships must ride on their own keels and gas bombs rest on their own bottoms. What the Federal Laboratories, Inc., have to say about the usefulness of tear gas to the police deserves to be considered on its merits, remembering that it is the statement of those who have something to sell and not forgetting that tear gas has at times been very useful also in breaking up the demonstrations of strikers who had no known connection with communists. Even the nonradical element of the public is not quite happy about chemical warfare on labor.

Newspaper Blood Money

THE child labor amendment is fighting its crucial fight. Twenty-four legislatures now sitting in states which have not ratified will vote on the issue; sixteen must vote favorably if congress is to be given the power to end child labor permanently before the expiration of the NRA codes. President Roosevelt has put the force of a personal appeal behind the campaign for ratification. Twenty-seven governors, twelve presiding over states which have not ratified, have echoed the President's appeal. The Federal council of churches, many denominations, the American federation of labor, the Federation of women's clubs, the American Legion, civic organizations of all sorts, and the liberal political forces in general have rallied behind the amendment. If it does not pass this year, with all this backing, the probabilities are that it will never pass until this generation has been buried.

Yet the amendment may not pass. Why not? Is it because the brief experience which the country has had with child labor abolition under the NRA codes has been a failure? On the contrary, this temporary ending of a national disgrace is the one achievement of the new deal which is universally acclaimed. Is it because the amendment is no longer needed? On the contrary, the transitory nature of the NRA regulations is growing daily more clear; it now looks not only possible but

probable that within two years the NRA protection for children will be demolished. Is it because the principal opposition to the amendment—the hard-boiled manufacturing associations, the money-dominated American Bar association, the befuddled farm organizations, and the reactionary wing of the Roman Catholic church—is irresistible? On the contrary, formidable as such opposition is, we have sufficient faith in the humanitarian decency of the overwhelming majority of Americans to believe that if the public were fully informed it would rouse to overcome all further delay and sweep this safeguard of children's rights into the constitution.

That "if" lies at the vital point. *If* the public were fully informed. But the public is not fully informed, and what information it has on this struggle is largely misinformation. That is the real reason why the child labor amendment may not be ratified. Ratification is being blocked, in the final analysis, by the determination of the newspaper publishers of the United States to keep on seizing the blood-encrusted pennies of profit which they squeeze out of the children whom they employ to peddle their product. At the bottom of this sorry business is the newspaper publisher who does not propose to pay the paltry difference between what is costs to hire a child and an adult to do the work of selling papers. Officially through the American Newspaper Publishers' association and the International Circulation Managers' association, and as individuals through the columns of the papers they control, with only a few honorable exceptions the newspaper publishers are deliberately trying to keep the public in ignorance, distort what reports of this campaign do manage to seep through their censorship, and browbeat legislators.

The battle over the child labor amendment has become a battle over the newspaper publisher's determination to protect his blood money.

Nothing more disgraceful can be found in recent American history than the record of the newspaper publishers with regard to child labor. The National child labor committee reports that more than sixty newspapers which favored the child labor amendment up until two years ago are now fighting it tooth and nail. Why? Simply because when the new deal brought its codes, and the codes prohibited child labor, the newspapers found that this meant putting a stop to the employing of 10-year old children at peddling papers before daylight and after nightfall, as well as to the use of children as textile loom tenders and mine breaker boys. Publishers who had posed as humanitarians supporting the amendment turned against it overnight when their circulation managers warned them that its enactment might force them to pay adult wages to all on their own payrolls.

Look at the record of the publishers as they have confronted Mr. Roosevelt's determination to end child labor. To begin with, they tried to wriggle out of having any code at all setting employment standards for their business. Then they gave in to the extent of proposing a code which would have permitted boys or girls of any age to peddle papers at any hour of the day or night, except during school hours! The President would have none of it; he insisted on real child labor protection in the newspaper code. After a bitter struggle he got a section permitting the employment of children 14 years of age and upward between 7 a.m. and 7 p.m. Mr. Roosevelt was not satisfied, but he signed the code, with a blistering accompanying message in which he blew up the publishers' claims for the protection of their "freedom" by saying, "The freedom guaranteed by the constitution is freedom of expression, and that will be scrupulously respected, but it is not freedom to work children or do business in a firetrap." At the same time, he called for a further investigation which should produce a tightening of the code protection for minors.

The NRA, probably responding to the suggestions of the National child labor committee, tried to meet the President's wishes. It proposed a revision of the code which would have enforced a complete 14-year minimum and ended all night work for newsboys under 16 years of age. Immediately, the business organizations of the newspaper world flew into tantrums. As a result, the progressively enfeebled NRA has now asked the publishers to approve a code revision which would permit carrier boys to go to work at 12 instead of 14, street boys at 12 in cities of less than 50,000 population, and would start the carrier's hours at 5 a.m. Yet even this is being fought by the publishers, because this new code, in exchange for giving back child labor, would exact from the papers protection for these youngsters under workmen's compensation and liability laws. In other words, as the American Child has put it, the publishers "insist upon being the one privileged industry with the right to employ young children, and likewise want the privilege of not being responsible in case children are injured during the course of their employment."

Now, to cap the climax of such a record, the publishers are about to serve notice on President and nation that, after their code expires next June, they will not permit another to be enacted. Mr. Walter Lippmann has already fired the first gun in this campaign, and it will be only a few weeks before the firing is general all along the journalistic line. That hoary bogey—danger to the freedom of the press—will be brought out and flapped horrendously in the editorial winds. But the plain fact of the matter is that manufacturing and selling newspapers is a business, and in major cities it is "big business." The publisher is a business man; he works for his pocket. Some of the money which goes into his pocket gets there by virtue of hiring children at an average of $3.40 a week (the publishers' own figures; investigators for the government children's bureau found 17 per cent of the street sellers under 16 earning less than 50 cents a week; two-thirds of them earning less than $2!). The publisher means to keep that money.

This is what is at the bottom of the opposition to ratification of the child labor amendment, which would grant congress the power to act after the newspaper publishers have rid themselves of the NRA code regulations. And this opposition is so fierce, so determined,

that it has even dared to withhold from most of the nation the fact that the President of the United States is asking that the amendment be ratified. In November the President sent out a special letter containing his endorsement of the amendment and appeal for ratification. The Associated Press never gave it a line! Yet there are newspaper publishers who grumble because Mr. Roosevelt resorts to the radio to reach the public!

Mr. Elisha Hanson, counsel for the American Newspaper Publishers' association, has tried to defend the publishers' opposition to all control of child labor by declaring that "the financial end of it does not concern us for one minute." Who believes him? Certainly not the editor of the New York Daily News, who says, "When our fellow-publishers talk of freedom of the press they mean freedom to hire children to deliver newspapers before light on winter mornings, because children are cheaper." And certainly not the editor of the trade weekly, Editor and Publisher, who writes of "that mean business of little ragged girls peddling papers in restaurants, gin mills and streets at midnight, and of tiny newsboys sleeping on bundles of papers at Brooklyn bridge entrance and similar city hot spots. Don't tell me—I've seen that spectacle for years! I hope never to witness it again, following the year of grace 1935."

Yet it is to preserve their privilege to make money in such ways as this that the majority of the newspaper publishers of the United States are today fighting to block the necessary sixteen ratifications of the child labor amendment in the state legislatures now sitting! To the publishers who seek wealth on such terms we would say: Gentlemen, you have great control over the minds of our people. You may so muddle those minds as to win this immediate battle. But, gentlemen, this is blood money for which you are grasping. The blood is the blood of children. And if you succeed, be assured that the day will come when it will be required at your hands.

The Truce of God

IT has been proposed that Pope Pius XI be invited, by all the great Christian churches other than his own and by the Jewish bodies, to become the spokesman for a common appeal to the nations to observe a "truce of God" for the next five years. The motive behind this plan, which originated in the Congregational churches of Hartford, Connecticut, is unquestionably worthy. The plan itself, considered as a means of preserving the world's peace, does not stand up under examination. The most attractive thing about it is its name—that and the idea of a united effort by all Christians and all Jews. "The Truce of God!" There is some magic in the phrase.

But magical phrases ought to be scrutinized with more care than others. What was the old "truce of God" which the church conceived and partly applied in the eleventh century? It was an appeal to combatants to rest on their arms over the weekend, so that the days on which our Lord lay in the tomb might not be profaned by the effusion of blood in battle. Fighting could be resumed Monday morning. It presupposed, as any truce does, that fighting was going on. It was conceived in the interest of ecclesiastical observance, only incidentally in the interest of humanity. And it was promulgated by a church which claimed an authority that was recognized by all the belligerent parties affected by it.

None of these conditions is reproduced at the present time. There is no war and no immediate threat of war between or among the peoples to whom the appeal would be primarily addressed. The motive of avoiding the profaning of holy days drops out entirely. And the parties addressed are not united in a single allegiance to the "head of the church" by whom it is proposed that the proclamation be issued. The differences between the old truce of God and the new one are so fundamental that no historical parallel can be drawn. There is only one point of kinship between the two. The new one, like the old, would be an appeal in the name of God not to fight for a limited period.

How might this plan be expected to work?

If the pope consented to bear to the world this message of peace for five years, would he speak as the chosen representative of "the great churches outside of the Roman Catholic communion" as well as of the Roman Catholic church, or would he speak for the Roman Catholic church? The answer is as easy to give now as it would be the day after the publication of the pronouncement. When the pope speaks, he speaks as "head of the church," and there is no church except the one that he is the head of. Catholics and Protestants may cooperate, and do cooperate, in many enterprises of general concern, but the pope does not speak for "other churches." We are not at present criticizing that position; we are simply recognizing it as a known fact. To expect that attitude to be changed now at the request of ecclesiastical bodies of whatever size and dignity is to invite rebuff and to provoke bitterness.

What would the pope say to the governments if he did speak to them? He could not command them. Most of them are headed by men not of his fold. He could exhort them without being given a commission which he cannot accept from churches which he does not recognize. So he has, in effect, already done, for his known influence is on the side of peace.

What would the governments say to the pope if he did exhort them to desist from war for five years? They would say: We are not fighting; we have no intention of fighting within five years or within any other assignable limit of time unless we are forced to do so; we have already renounced war as an instrument of national policy, not merely for five years but forever.

But perhaps the pope would not address the governments but would go over their heads and speak directly to the populations of the several countries, urging them individually to take no part in any war even if they are called upon by their respective governments to do so. This would be a powerful reinforcement to the movement now in progress to secure signatures to a pledge to refuse to fight. But it is as cer-

tain as anything can be in a world full of surprises that the pope will do no such thing. He also is a temporal sovereign having diplomatic relations with most of the governments concerned, and he will not assume the leadership in a world-wide mutiny—even if it is only a hypothetical mutiny—against such governments as might have recourse to arms within the period of the truce. Besides, truces are made by commanders, not by the men actually or prospectively in the ranks. When commanders agree to quit fighting, it is a truce; but when privates quit, or eligibles refuse to be drafted, that is desertion or rebellion. The act may be justified by the situation, but it isn't a truce. And even if it were —for the word is not important—it is not the kind of truce which there is the slightest reasonable ground for expecting the pope to sponsor. He is too anxious to prove to all the governments that his kingdom is not of this world and that it cannot conflict with theirs unless they invade his.

But the most important fact about the proposed truce of God is this: *No more peace pronunciamentos are needed.* Every additional renunciation of war weakens the force of the renunciation that has already been made. The nations have pledged their word. In time of stress, they may keep it and they may not. But they will not keep the great pledge they have already made any more faithfully for being asked now to make a little one which lies wholly within the scope of the other. The nations have agreed not to have recourse to war for the settlement of their differences. To be sure, having no great confidence in each other's fidelity to this agreement, they continue to arm. But there has been no war since the promise was made, except marginal disturbances that have not affected the main situation in Europe and America. The proposal for this sort of intervention by the pope involves a charge of bad faith against the nations, our own as well as others. And even if the promise seems to be cracking, nothing is gained by reinforcing it with another promise.

The proponents of the new truce of God are well aware that a truce is not enough. They view it only as affording a breathing-space, an interval of tranquillity in which reason may have a chance to assert itself and passion to subside, and they express the hope that before the expiration of the five years of the truce the nations will be prepared to make mutual commitments to enter upon a permanent "Peace of God." The procedure would be logical enough if we were at this hour engaged in war and if the first step toward international peace were yet to be taken. But important steps have been taken. To ask the nations now to ignore as meaningless all that has been done heretofore and make a new start is to promote confusion in the public mind and not progress toward permanent peace.

Two things are needed to give assurance of peace. The first is a general and formal de-legalization of war, an explicit agreement of the nations to seek the adjustment of conflicting interests only by pacific means. That we have, in terms that cannot be strengthened. The second is the development of these pacific means of international adjustment. In that phase of the campaign for peace we have made only a bare beginning, and it is in that field that lovers of peace can most fruitfully employ their energies. They must do so, promptly and courageously, if the renunciation of war, necessary as it was, is to be more than an empty formula. We need more adequate implementation of the pledges already exchanged. We do not need any more pronunciamentos.

On Skipping

EDITOR THE CHRISTIAN CENTURY:

SIR: It was in the study of my friend Lector that I saw a shelf filled with new books. "And what," I asked, "is the principle upon which these were chosen?" "Oh, these," he said, "these are books which I have reviewed and I have set them aside to read some day."

This was not so shocking a confession as it sounds. Doubtless he had been told to send fifty words on such and such a book, or even two hundred; he had not time to do justice to these books and he was content to catch the drift and even as a scientist may test the water in a lake by a glassful, so Lector sampled the product, found it good and said, "I will put this aside and perhaps in a more convenient season I may read it through."

This profound analysis leads directly to the practice of skipping which my dictionary defines as "making omissions in reading." Some good men never skip. I have a friend of great learning and many interests who reads every word of every book which he takes in hand. He reaps the harvest of this excellent practice. But he has to select his books rather scrupulously; he can have no share of the loot from books which are good in parts. He must feed his soul on masterpieces.

I, on the contrary, skip sometimes as with the seven-leagued boots of the fairy story; or sometimes with smaller intervals, I skip without system, guided only by intuition or some other kindly light.

And why not? There are many books which would not be read at all if the reader did not skip. There are oases in the dry and thirsty land which makes up the greater part of the book. Who would tramp over a desert if he could fly from one oasis to another? But can you be sure that you will not skip over the oasis? You cannot be sure. The chief accomplishment of a reader is to know by instinct where the oasis lies. Or in other words, to find what is the distinctive thing which the writer has to offer, and to leave the rest.

But there are books of which every word should be read. A great poem or play or any work of the inspired imagination is of one piece. Each word has a place in the pattern; to omit one is to lose your bearings. No skipping when we are dealing with the master-lights! Skipping there is blasphemy.

But I reserve my right to skip long tracts of *Reminiscences of a Successful Life,* or the polygamous details of one of Mr. H. G. Wells' later heroes or even some of the poems of—but my space is finished.

Yours also a skipper,

QUINTUS QUIZ.

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The Church Lincoln Didn't Join

By L. R. Cronkhite

ABRAHAM LINCOLN never joined a church. Why? If tradition can be trusted, Mr. Lincoln's religious experience began at an early age. The Lincolns and the Hanks were church people, members of the Baptist church. The deep piety of his mother left a lasting impression upon Lincoln. The itinerant preacher was a familiar figure in those pioneer times and the camp meeting, which often lasted for weeks, came with more or less regularity to all communities. Today some of the folk living at Hodgenville like to tell how Lincoln once attended a camp meeting held by a well-known pioneer preacher and claim that it made a deep impression upon him. How deep an impression is an open question, since he could not have been more than six or seven years old at the time. But without doubt, throughout those years in Kentucky, Indiana and Illinois, Lincoln was thoroughly exposed to frontier religion.

When Lincoln came to New Salem, Illinois, in 1831 he moved into a community where religion flourished. The little town was ringed about by a circle of churches, there being at least five denominations represented. Besides the established churches, camp meetings were popular and drew immense crowds. There is good reason to believe that Lincoln sometimes attended the camp meetings and perhaps went frequently to the regular church services. He once said to Sam Wilson: "I'd like to go to church if I could hear a good sermon. About all one hears is one preacher get up and denounce another or run down the denomination he preaches for."

The Church at Clary's Grove

Lincoln often visited Clary's Grove, spending the weekend in the home of George Spears. An old family record reads: "Abe Lincoln often walked over Satterday evening after closing hours and remained until Monday morning."

The Clary's Grove Baptist church had been organized in the home of George Spears on Christmas day, 1824, and Mr. Spears was a leading officer in the congregation during the days when Lincoln was a frequent visitor. Since all members of the Spears household were expected to attend church it is not likely that Lincoln, with his fine sense of propriety, would violate the family custom when a guest in the home. Neither can it be doubted that George Spears with his ardent zeal for religion made many efforts to persuade young Lincoln to become a member of the church.

Why then did Lincoln, with his childlike trust in God and a natural bent toward religion, refuse to join? Perhaps a look into the religious beliefs and customs of those times may help us to understand his decision. It has been my privilege to study some of the church documents preserved from that period. They are very revealing. The constitution of the Clary's Grove Baptist church throws an illuminating light on the theology of that day, as well as on the problems of personal conduct which beset the congregation. Let's look at parts of it.

Members of that congregation affirmed their belief in imputed sin. Article 3: "We believe in the fall of Addam, that by his transgression all his posterity were made sinners." (The spelling is that found in the document.)

It was obligatory at least to maintain the appearance of brotherly kindness. Article 7: "Each member when wishing to speak shall rise from his seat and address the moderator by the appelation of, Brother, and shall strictly adhere to the subject and shall make no remarks on the failures or slips of the person that may have spoken before him."

Regulating a Prairie Congregation

Evidently at times they had prolonged and heated debates, for article 8 says: "No person shall have the liberty of speaking more than three times on the subject unless by leave of the church."

Sometimes there were expressions of mirth in those solemn assemblies which article 10 aims to suppress: "No member shall have the liberty of laughing or whispering in time of publick speech."

They were to be guided by the scriptures, as article 13 indicates: "The church shall not receive any accusation against a member until legal steps of the gospel be used as in Matthew 18th chapter and 15th verse and Luke 17th chapter and 3rd verse, except in publick transgression." How did they discriminate between public and private transgression?

What would happen to our churches today if article 14 were enforced? "Any member failing three times to attend church meetings without a just cause shall give an offence and lay themselves liable to be reproved as the church may think proper."

Some of the minutes of business meetings indicate their efforts in supporting the church. One such reads: "November, 1833, fourth Satterday, the church met and attended to business after prayers. Agreed to present a subscription paper at our next meeting for the purpose of raseing some contributions for the support of Brother William Spencer." A copy of an original subscription paper lists: "$15.00 in cattle; $2.50 in jeans; $1.00 in socks; $2.00 in denim; a cord of wood; 20 pounds of beef, hind quarter." The name of the donor precedes the pledge. If the preacher could not utilize all the gifts a public sale was held and the proceeds turned over to the minister.

Settling Church Quarrels

Quarrels were frequent and seem always to have been brought to the church for settlement. A part of the minutes for the meeting of July, 1834 read: "Fourth Satterday, the church met and after prayers attended to business. . . . 3rd, the church took up the reference

of our last meeting and after the cause of the difficulty was inquired into it was ascertained that there ware misunderstandings, and the church agreed to Bare with the Brethren and the Brethren agreed to Bare with each other and endeavor to Be Reconsiled with each other."

There was proselyting in those days, even as now.

"January, 1835, fourth Satterday, the church met and after prayers . . . the church being informed that Sister Hambleton and Sister Ester Hash has joined another Boddy who call themselves reformers—therefore, they are no more of us."

If some of the proceedings seem petty they yet reveal deep sincerity and an effort to carry on the Lord's work in just the right way. When a certain brother proposed to join the Baptist church at Richland, a community several miles south of Clary's Grove, and was denied the privilege on a technical point, he came to Clary's Grove and applied for membership. A prolonged investigation followed, various meetings were held and a committee appointed to go and interview the Richland church. Finally this conclusion was reached:

"We took up the reference of several of our former meetings relative to receiving Brother Fredrick Slinker and the church being satisfied that our sister church at Richland has received doctrines contrary to the Word of God and contrary to their own constitution, and Brother Slinker declaring that he stands on the constitution and the word of God . . . we therefore receive him into our fellowship."

Revivals and Camp Meetings

Revivals were frequent in those days and there was always a shifting of members. Wishing to guard the flock, Clary's Grove changed the manner of granting church letters. In place of giving a letter that might be used with any communion, they reserved the right to "grant letters only to such churches as are deemed orthodox by this church."

The fervor of camp meetings sometimes led to tragedies, and what were looked upon by one group as the fruits of the Lord's vineyard were regarded by others as the work of the devil. During one such meeting which stirred the community deeply the family of a minister of another denomination were regular attendants. Finally they "saw the light," and "got religion." This minister was greatly exercised over his family having left the faith and when he could not induce his wife and daughters to return he appealed to the evangelist who sternly rebuked him, took him by the arm and forced him to enter the tent to see how happy his wife and daughters were. At sight of them shouting and waving their arms the old preacher fled and, in a moment of despair, shot and killed himself. The evangelist was able to capitalize the dramatic affair for the glory of the Lord, warning all that "it is a hard thing to fight against God." How would such an incident affect a soul like Lincoln's?

Dancing was one of the common sins of that day, and was treated as a grave offense. But it was not regarded as more sinful than joining with those counted as the stiff-necked and uncircumcised of heart. On one occasion two women were brought before the church to answer charges, one for dancing and the other for "joining the Campbellite church." Both were excluded from further fellowship.

Out Again; In Again

Another member, Royal Potter, was brought before the church charged with having "danced hilariously." The enthusiasm with which he performed seems to have added special gravity to his offense. But Potter appeared to defend himself and told the brethren, "If you cannot indulge me in a little frolicking you may just turn me out." He was turned out. However, not long after this we find in the church minutes the record of a camp meeting that lasted 37 days during which time many were "saved" and some resaved. Among the latter was the culprit; "also restored Royal Potter to fellowship."

The matter of excommunicating members and restoring them to fellowship was an important phase of the church's activity. There seems to have been a marginal class who were always either in process of being "churched" or being restored to fellowship. When it was learned that Brother James Blank had sold cake and beer on the sabbath the church immediately preferred charges against him, not for having sold beer, but for having sold it on the sabbath. A little later we find it recorded, "He acknowledged his wrong and the church forgave him."

A number of adultery cases, all against women, are mentioned. Always some brother was appointed to "cite her," and then she was peremptorily thrown out. There is no record of a man being excluded on a similar charge, though there is no reason to believe that virtue was an exclusive monopoly of the males of the congregation. In contrast to this record of the church it is interesting to note that Lincoln's first law case was in the interest of an unfortunate girl, bringing suit against a prominent young man who refused to marry her. The family being too poor to employ legal counsel Lincoln offered his service gratis and secured an award of $100 for the girl, which in those days was quite a sum.

Excommunicated for Temperance!

But Lincoln's contact with the religion in and about New Salem was not confined to Clary's Grove Baptist church. His friend and teacher, Mentor Graham, was a member of the Primitive (Hardshell) Baptist church, located just south of New Salem. About the time that Lincoln was clerk in the Offutt store Dr. John Allen, a Presbyterian, was busy organizing a temperance society. The project met with violent opposition and, like the opposition to anti-slavery movements, it came largely from the church people. What must have been Lincoln's reaction at finding the church resisting a temperance movement and supporting human slavery?

When Mentor Graham joined the society organized by Dr. Allen charges were brought against him by his church and he was forthwith excommunicated. When his case had been disposed of the church took up an-

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other, this second offender being charged with getting drunk. He, too, was expelled from membership. When the decision was made known one of the members arose, took a flask of whisky from his pocket and, waving it before the audience, cried: "You have expelled one man for signing a pledge that he will not drink and another for getting drunk. Tell me, just how much of this 'critter' a man must drink to be in good standing and in full fellowship in this church."

Lincoln had pronounced views on religion. There has been speculation for years as to the content of the essay he wrote on the subject of Christianity. Coming to the home of Mentor Graham one morning in 1833 he asked Mr. Graham what he thought about the anger of the Lord. He then produced a manuscript written to set forth his views of Christianity which he said he was thinking of having published. It was a refutation of the current belief in the anger and violence of God. It dealt also with immortality and universal salvation. Mentor Graham wrote a letter to Mr. B. F. Irwin of Pleasant Plains, Illinois, in which he mentions Lincoln's essay, saying of it, "I have read many books on the subject of theology, and I don't think, in point of perspicuity and plainness of reasoning, I ever read one to surpass it." What could Lincoln have said?

The writer recently visited the beautiful little cemetery at Rock Creek where both the Rev. John M. Berry, father of Lincoln's partner in the New Salem store, and his son are buried. Standing by the grave of William F. Berry I recalled that almost one hundred years before the rugged old pioneer preacher stood by the open grave of his son and spoke the last words over his mortal remains. His closing statement is indicative of the beliefs of 1835. Perhaps the words were intended as a warning to those about, or they may have been the impassioned outburst of a troubled soul. At any rate, this is what he said:

"Son, I believe you're in hell."

How may we suppose such a statement affected Lincoln who, despite the fact that he deplored the bad habits of his partner, was always tolerant and spoke kindly of him? When the elder Berry came to Lincoln and offered to assume his son's share of the eleven hundred dollars indebtedness from the Berry and Lincoln venture, Lincoln refused to allow it, claiming that it was his obligation. Soon after this a neighbor sympathized with Lincoln, saying, "It is too bad you had a dishonest partner." Lincoln replied: "I did not have a dishonest partner; I had an unfortunate one."

It cannot be said that Lincoln remained out of the church because he was hostile to religion. But his concept of God and the kindly love of his soul simply did not fit into the religious pattern of his day. When it is asked, "Why did Lincoln never join a church?" the answer is to be found partly in his own famous words: "Whenever I find a church that takes as its creed, 'To love God with all one's heart and soul and strength and mind and one's neighbor as himself,' I will join that church." Almost equally, however, I believe the answer is to be found in the character of the churches and the church life which he experienced during those impressionable years at New Salem. He never found the church he was looking for; the churches he *did* find offered him no spiritual home.

I Was a Relief Worker

By Sylvia Pass

ON Friday, January 25, Mrs. Ruth Arden and her crippled son, Henry, shot to death two state relief workers, and wounded two others at a Chicago station before committing suicide. Both were on relief rolls.

I worked in a relief station. There were six of us in the medical department. Only two were graduate nurses. I made out slips authorizing pay for the doctors. They received one dollar for each call. The call had to be reported within 24 hours after it was made, or there was no pay. I answered telephone voices begging for a doctor. The voices had to wait while I looked up their cases and made sure they were on the relief rolls.

There was only one messenger to take care of the "clients" in the waiting room. And he had to eat. So when he went to lunch and left the clients waiting for an hour, I took over his duties.

In the waiting room are rows of wooden benches. When you approach the section where sit the people awaiting medical attention, you see their eyes light up with hope; they rise and crowd around you. They ask you, is it ready, is it done, may I go, will you help me? You ask their names. You look at the blue memoranda slips. Mr. Roscoe, we cannot find your case. Mr. Rosinski, see your case worker first. Miss Jackson, you must go back to the drug store and price the medicine, then come back here. Mrs. Hanson . . .

But I have been waiting five hours, Mr. Roscoe says, why—. I have no carfare, I am sick, cries Miss Jackson, and I see her face is so pale it is green. My baby, she is home alone, I have been here so long, says the thin Mrs. Pietro.

They crowd around. In their faces is a dreadful patience.

I try to answer questions. I take new names and new requests. I say—I am sorry, I don't know why it should take so long, we are short-handed you see, the relief department should be calling your name any minute now, please, iam sorry iam sorry iam sorry . . .

Do you want to know what happens after I take a request on my blue slip?

I take all my blue slips and rush to the file department. I make out a separate white slip for each client

—name, address, date, department that wants the case, my own name. I hand it to a clerk. She looks up the case records. I must have the case. But there are many other departments in the station. Of the twelve slips I hand in, I receive only three cases. The others? Perhaps the stenographic department has them. Or the relief. Or the case worker. Perhaps it is unfiled.

In my own department, I check the cases in. One wants a "referral" to a clinic. In the medical department a girl takes care of the referrals. She has many of them. It takes time.

One wants a prescription. I look up her medical record. The prescription is a year old. She must get a renewal from a doctor.

One wants dental care. He has a letter from his doctor. He must have dental care or his entire system will be undermined. I speak to the girl in charge of dental care. We cannot even let him fill out a card, she says, we have no money and there is a fearful waiting list.

Out of Our Department

I ask my supervisor about one client who says his mother is sick and the doctor says she must have heat or she will die. I hear there is no coal money yet, says my supervisor. Anyway, we can't take care of that; refer him to his case worker. She isn't in, I tell her. The client has been coming for several days. We can do nothing, my supervisor says, it is out of our department.

On my way to the waiting room I throw the unfound nine case slips into the tracer's basket. Perhaps he will be able to find them, perhaps not. I go out to the terrible patient faces.

The clients look up eagerly. They crowd about and clamor. There are new ones. Suddenly they give way and I am confronted by a tall, lean figure with a young lined face. He looks at me. The crowd is strangely quiet.

My wife is ill, he says slowly, she is very ill, do you understand that? (I nod.) She is at home in bed spitting blood, he says carefully, do you understand that? This morning she was spitting blood, he says. I came this morning with my prescription. I waited. The man here told me what to do, so I went back and had it priced at the druggist. I am back with the price and the prescription. I want that prescription. My wife—

Emergency . . . Emergency

What is your name? I ask hurriedly. The boy has gray eyes. The boy has dreadful gray eyes. He looks at me and at my sound body, my good clothes. I am condemned. I run out of there. I run to the files. I must have this case, I say to a clerk. Wait your turn, says the clerk. Emergency, I say, medical. She finds it for me, luckily.

In the medical room I almost collide with Mrs. Keefe, the inspecting supervisor from the central offices. What are you doing? she wants to know. I explain, clutching the thick case record in my arms. Listen, she says, putting her hand on my shoulder. Let them wait. Don't hurry. They must not think they are getting something for nothing. Make them wait, do you understand? She is a sweet-faced woman with a firm chin. Yes'm, I reply, anxious to escape.

I take my case to my supervisor. Emergency, I gasp, to make it sound like emergency. She looks it over carefully, she enters the prescription on a pink sheet in the case record, then signs her name. I take the case, look up the medical card, record the prescription on it. I make out a yellow charge slip, mark it prescription, medical, waiting, and throw the case into a basket on the shelf of the relief department. It is out of my hands. How long it will take to go through relief, I do not know. But one thing I do know. I will not go out to the waiting room again today. I am afraid.

. . . .

A week ago I met my supervisor in a loop lunchroom. We were glad to see each other. The same people are there, in the department, I asked? Yes, she said, the same exactly. And how is it, I wanted to know. They are cutting down on money, she said. It was hard when you were there, remember? Well, it is harder now.

And suddenly I was aware that my mind was filled with fierce questions. What happened to the Franks boy who had a ruptured appendix? They had no telephone and the father had to run to us, and the nearest doctor was out, and there was no other doctor near them on our county list and we could not call another because that was forbidden. What happened to the mother who needed heat? And the lad who had been waiting for crutches for months and couldn't stir without them? And the baby who had to have special care, and couldn't get it at once? And the girl who had to go to a hospital and couldn't because there wasn't room? What happened to them? What was happening to them? Then I read the Arden case and I knew.

Derelict

I SEE him fumbling in that garbage-can,
Culling its filth with hungry eagerness;
I see the cast-off thing that was a man,
So old, so lonely in this wilderness
We call a city. All the indifference
Of cold machinery speaks to me through him.
Is he its hapless victim! What offense
By this man or his fathers brings so dim
And drab a twilight to his dreary day?
Cause and effect! I know God works through these!
Shame to charge Heaven with the outcast's plight,
While we think only to contrive a way
To sate us fortunates who hold the keys!
And still he hunts in garbage-cans at night.

PARK J. WHITE, JR.

'Ye Have With You'

WHO are the poor? Not always nor alone
Those, miserable, with neither roof nor crust.
Croesus may crack a figurative bone,
And unloved Midas, weeping, bite the dust.

AMY SHERMAN BRIDGMAN.

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The Nub of the German Church Crisis

By E. G. Homrighausen

THERE are many things to keep in mind in judging the church struggle in Germany. There is the mystic idea of the state, conceived not as a social contract, but as an organism which protects and promotes culture. This is native to the German mind. Coupled with this is the notion of a people's or community church, so unlike the voluntaristic denominationalism of America. Ministers are social servants, paid by state taxation. They take an oath to the state. Religious education is given in public schools. Sects have always been considered socially divisive, and "permitted" only after exhaustive examination. German religion is not critically individualistic. Like the German mind it is mystical, but never anarchistic. Thus state and church have been complementary sides of the total life.

Further, the German does not revolt at regimentation. He enjoys it. The German mind, after the fashion of the great idealists, Hegel and Fichte and Goethe, sees in the state the embodiment of German culture and family tradition, which is something mystical, growing out of the integrative processes of the universe. It is easy to see how German liberal theologians —and the religious socialists of recent years—have said that the state might evolve into such perfection that the church would no longer be necessary!

Desperate Search for Unity

Because this typical German trait went into a tragic eclipse after the war and especially in the late twenties, it finally blossomed forth with a vengeance with the advent of Hitler. The loss of the war, the sacrifice Germans gave to win it for their sacred culture, the stigma as the sole guilty party, the lost colonies, the lost prestige, the overwhelming reparations, the inner revolution, the hunger blockade, the inflation—all helped to push the Germans deeper into despair. The republic disintegrated this paternalism; the post-war liberalism brought "pluralistic" atomization into a hundred camps, pushing them farther from the unity Germany has always wanted but never had.

Then the Germans suffered an economic crisis in 1923 and another in 1930. Youth went unemployed, and so took up all sorts of fads. The ex-soldiers bewailed their lot and the imminence of the decay of German culture. Communism finally threatened, and it offered no compromise with German culture, religious ancestry, or family life. And Germany began to turn inward, as it increasingly distrusted the honest intention of other nations to disarm as promised at Versailles.

Such elements naturally created an atmosphere for the rise of an ultra-nationalistic party. Out of this "hell" Hitler came, a common man, an ex-soldier, with his band of men who were done with intellectual pluralism, diplomatic internationalism, democratic liberalism, and were enemies of everything which aimed at the destruction of German culture. Theologians hailed Hitler as the one who would supplant the old unity of the "throne" with the new unity of a total "state," divinely created out of the divinely given blood, which produced German thought and family life. Hitler naïvely thought it an easy matter to enlist, revitalize and revive the old imperialistic church, now repudiated, and the liberal church of the republic, also repudiated; yes, even the Catholic church might at last become German, and thus a new church might undergird the creation of the German state-ideal!

Nazi Salvation for the Church

Hitler and others thought the church might welcome the opportunity to make itself popular again, after losing the intellectuals and the laboring classes. Youth, too, might take to a church which was no longer imperial or a promoter of a weak "cultural" Christianity, but a church which sought to do realistic work in a concrete task. The church was hardly in any shape to rethink her theological grounds quickly or fundamentally enough, especially in the midst of such a sweeping national enthusiasm. And Hitler was so nearly right in his conception of the opportunity that, but for mistakes in personal selections, he might have succeded.

Hitler came, and something happened to Germany! We must grant that. The questions which began to confront the church were: How should the church react to this national enthusiasm—this bid for help from Hitler? Was this new Germany and Hitler of God? Was patriotism involved in the obligation of the gospel as a duty to man and the immediate need? How far would the church allow for quick moves in her own household in a day of revolution? And how were these changes related to the old theory of the state-church relations in Germany? Should the church allow itself to be unified by the community, or by the gospel? Could the church sanction this new racial Germany, and while becoming more than ever a German people's church, thus deny its universal character? Should it grant the state some, or all, or no divine authority? If the church's only existence was in Christ, what was its relation to a state which was its patron, and had even, perhaps, saved its gospel from communism? And should the church tell the people who now flooded the churches with a new hope that this new Germany was dangerous, of the demons, or of God? These are great issues—and they are not confined to Germany alone!

Four Groups in Church Struggle

Roughly speaking, Germans divide themselves into four camps on the issue.

The first is that of the German Faith movement, represented by a number of shades of opinion. It might be said that Hitler himself falls into this group, although he claims that his party is "positive" Christian. Rosenberg, the best known, is the educational director

of the storm troops. Others belonging to this group are Bergmann, Wirth and Hauer. They repudiate the God of Christianity because he is a God removed from the world in a dualistic fashion, and thus demands submission and repentance, a spirit which is, and has been, they say, the curse of German strength ever since the Romanism of Boniface and the papacy, and the inner piety of Lutheranism. Romanism is hated because it always dominated the Germans from outside Germany. These neo-humanists say that God incarnates himself in immanent processes, in and through the blood of races. He is a friendly God, who cannot be anything but an abstraction without being incarnate in humanity!

Regardless of the various types of this movement, one can see in its desire for a concrete religion of actuality, and in its researches into the Indo-iranic roots of this idealistic naturalism, as well as its avowed hatred for the Christian religion of whatever type, a modern phenomenon which, in time, is not alien to the American temper. The church is on the defensive, since this neo-humanism desires an official status with other churches in the new German state. And according to all appearances its leaders consider Christianity either too dead or impotent to undergird the new collective Germany. If Christians maintain their faith, it must be adapted to the authority residing in the divinity of God-created blood which produces a certain "German" type of thought and culture.

German Christians

2. The second group, again not homogeneous but varied, consists of the German Christians, who are now largely in control of the national church. They grant a divine authority to the German *Volk,* insist that patriotism is involved in the Christian faith, consider Hitler as God-given in the crisis of Germanism, and some would maintain that if Jesus were a German he would hail Hitler! They say Germany's desire for unity has a divine sanction, and that this unity has been thwarted, like Italy's, by circumstances which makes her case unlike that of modern England and France. Thus, they say, Germany today is to be judged on different grounds. They say Hitler saved German churches from communism, and that his concern for the church is sincere. Further, they say that unless the church approves this new enthusiasm as inherent in the gospel, youth now streaming into the churches will be lost to the church, the German nation will not be held to *any* Christian loyalty, and neo-Germanic humanism will drive the church out of her cultural place and youth will go paganistic.

Further, much like some American church unionists, these Christians say that the community should unify the churches, and they point to the travesty of a united Germany and a disputatious German ecclesiastical theology! Still further, they believe Christianity ought to have something to do with the actual situation, in terms of a social gospel. And for the sake of unity, they think an episcopal church of leadership is not only more efficient, but truer to historic German Lutheranism. They also say that history has a meaning and, contrary to Barth's high prophetism, which they scorn, they hold that German nationalism is divinely legitimate. As for the use of methods of violence in the church, they cite the Cromwellian era of England, and say that in a revolution one should not expect anything else in the course of building a new nation and a new church.

These German Christians are desirous of saving Germany at least for some Christianity officially, for they see in this awakening a chance for the church to reestablish itself after its severe repudiation at the hands of the liberals following 1918, and by the laboring and intellectual classes before that time. It is a dangerous compromising path. But again, we need to see that the late religious socialists have played with a type of "concretionism" and in relating it to Christianity have played into the hands of those who see in the state a divine authority coequal, yes identified, with the truth in Jesus Christ. This is the theological nexus of the issue.

The Barmen Group

3. The third group again represents a mixture of opinions, crystalizing in the confessional synod at Barmen last June. They believe that Christ is the *only* authority in the church. He claims our *whole* life, not the state. The offices of the church are not given to *one* man for domination purposes. They believe the state must not exercise a single and total regulation of all human life, but that its divine task is that of looking after law and order in a world not yet redeemed. The church's task is to preach the gospel of God's mercy to *all* people, to call for repentance. The church must not assume state tasks and become an organ of the state.

This group holds that the election of the reichsbischof was unfairly held, and that methods contrary to the nature of the church were used. The church must not be unified in any way except through the gospel. And they feel that there have been wholesale violations of fundamental church law. The only weakness in the position of the confession group is that many still hold to *some* form of divine authority for the state, and thus, as Barth said in his brochure of 1933, while they stand firmly on the authority of Christ, they still grant some divinity to the natural phenomenon of the state. Barth has always maintained that such a compromise lands one eventually in wholesale compromise, and in an attempt to live by some other authority than Christ.

Karl Barth's Position

4. The fourth group is dominated by Barth, around whom the Reformed (Presbyterian) churches in the west are rallied. Barth, a year before the Barmen synod, warned the confessionalists because they were not fighting their battle on purely theological grounds, and that the issue from the church's point of view was not political or racial, but theological. He has lived to see the vindication of that statement. Barth lives a lonely and uneasy life, even now after his dismissal from Bonn for refusing to swear the oath of *personal* loyalty to Hitler without reservations.

Barth goes farther than the confessionalists. He

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says that no state is divine. He and Thurneysen have broken with Bultmann and Gogarten because they became mild "German Christians" and granted to the state some place in the gospel. Now they have broken with Brunner, because Brunner grants a subordinate place to the state, in the fashion of Calvin who said the state was not originally created by God before the advent of sin, but after that advent as a "restraining" order. Barth says he will never admit even that much authority of divinity to the state. That only opens the door far enough for states to usurp divine functions, go to war for God, and demand, in times of crises, jurisdiction over the *total* man in the name of God! All German, or any other, idealism, whether of Hegel, of Goethe, of Fichte, or even the neo-Hegelianism of Tillich and Whitehead, eventually plays into the hands of some form of paganism where God must take his sovereign place *alongside* of, or reside in, natural processes.

Barth has written a pamphlet against Brunner's idea, entitled, "No!" "No" to any compromising doctrine in this age of rising naturalisms and paganisms taking on the aspects of absolute religions. Today the Christian church has to have martyr-stuff in it, and insist that Christianity is moral redemption from a self-revealing, transcendent God, and not pagan naturalism or integrationism! Barth says the gospel must be free and sovereign as God is, and no church or state dare control it. The true church may become desolate in this age of Christian compromise, and even go into the catacombs, but it will live in the silent and adamant hearts of those who have not "bowed the knee to Baal."

This is the nub of the German church crisis, and it involves the deep, old crisis between Christ and the "world," "principalities and power in high places," mighty theologies and absolutisms with which men, in times like these, are hoping to find the way, the truth and the life. The real issue in Germany is not between the church and Hitler, but between the essential theology of the church, which is the church's real existential basis, and natural theology, which is the existential basis of a state or social theology. Dare the church have any other theological existence but a living and *only* revelation of God in Christ?

VERSE

"No Quiet"

AT last, "All quiet on the western front";
No shrapnel singing fiercely as it came,
Intent to blight and mutilate and maim;
No big guns barking madly as their wont,
Upon their fiendish mission, born to stunt
The prey that crossed their path, small human game
Marked out for death, or fated to go lame,
Poor piteous trophies of the war-god's hunt.

All quiet? But a harshly mocking sound
Disturbs humanity's narcotic rest.
A host of voices shriek out from the ground:
"No quiet while you scoff at our behest,
While lust for war has held you gagged and bound,
While greed has charted and empowered your quest."

ELINOR LENNEN.

Calvary

FIVE thousand followed him for fish and loaves,
But only twelve when he broke beauty's bread;
So is it still when a free spirit roves
Over the earth wherever he may tread.
How many blindly worship him who sought
Only for truth and loveliness, who broke
The unjust usages of time, and thought
The rebel thought in him until it spoke!
Yet they who dare a lonely fate—how few
In some Gethsemane beneath the stars,
While the five thousand seek a cushioned pew
And ask for ease, not beauty with its scars!
O you who loved the lilies and the sea,
They have their creed, and you your Calvary.

HUGH ROBERT ORR.

At Point Lobos, Monterey

ONCE having found the sea, there is no more
A need of roads, no more a need of far
Pursuit of place; here I may find a star
As I may chance to find a shell: this shore
Defines the threshold of discovery.
As, in their ebb and flow, the tides reveal
Illimitable energies, I feel
Resurging forces that are life in me.

All roads are one within this endless stream
Of space and waters, and all stars are here
Like shells strewn on a beach; now I must stand
Amazed and yet aware, as in a dream,
Gazing on distances to find them near,
Holding all holy powers in my hand.

CARL JOHN BOSTELMANN.

How Shall We Honor Lincoln?

HOW shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen king?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us lay his Highway to the sea,
To serve the nation which he came to save;
And let us speak of him continually.
So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way
To life and happiness for every man.
Still Lincoln speaks: O set my people free
From chains of gold, from greed-born tyranny!

THOMAS CURTIS CLARK.

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FEBRUARY SURVEY OF BOOKS

A Challenge to Cynics

LIVING TRIUMPHANTLY. *By Kirby Page. Farrar & Rinehart, $2.00.*

IF AN AUTHOR can fulfil the promise of this title, "Living Triumphantly," he will have performed a notable service to this age of defeat. Triumph is not the mood of today, not even in the church, and this theme will have hard going with many a reader until he discovers that this is not another escape device, but a fresh and arresting treatment of "the most thrilling idea that ever entered the mind of men." There is little of mysticism and introspection in this book; it is thoroughly objective. With Kirby Page Christianity gets down immediately to its legitimate business of transforming society. No pale ascetic saints march through these pages seeking escape from the world. Religion is an "active co-partnership of man with God in building a fellowship on earth," and as such is alert to all conditions which deny and frustrate that fellowship.

Kirby Page does not pause to examine critically this intriguing assumption of the "spiritual interpretation of the universe" upon which he bases his discussion. He adopts it as the "God Wills It" of the modern crusade. The demands of the kingdom of God are too pressing for the studied critique of the theologian or philosopher. His is the philosophy and theology of the man on the firing line. He takes time only to inquire briefly concerning the values of this spiritual interpretation, and to ask whether science has overthrown such a point of view. Then he comes quickly to his major purpose, that of validating this interpretation by bold experiment in human relations, and plunges into a vigorous discussion of the status of society today. He proposes a method by which to proceed. It is the same method outlined in his popular book, "Living Creatively," to which this is a companion volume.

After laying down the rigorous conditions upon which spiritual insight is to be attained, the author constructs a cycle out of eight themes or areas of interest, major areas for the triumph of the Christian spirit. Each phase of the cycle faces squarely the present economic order, capitalism, war, racial enmity and exploitation. In the first hundred pages he carries us through an explorative cycle in which he lays bare his own soul concerning the world and its ills. Kirby Page has adopted unconditionally the Christian philosophy. He then invites us to undertake an adventure of one hundred days, in ten cycles of ten days each, in which successively to explore the areas to which he has previously introduced us, and, in them, to validate the spiritual interpretation of the universe as a means of transforming personality and society. Triumphant living does not come simply by wishing for it. It is the result of "arduous preparation, unceasing application, unflagging zeal, and daring flights of imagination." It does not come by an undue amount of introspection and cultivation of the "inner life," but by heroic endeavors to "love thy neighbor as thyself."

These ten cycles are composed of an anthology of readings which are a rich mine of information and inspiration gleaned from many sources. They may be used privately in daily devotions. Ministers and other religious workers will find in them invaluable source material for worship services and for class discussions. This is a new kind of devotional literature, and in it many will find an answer to their cynicism regarding the effectiveness of religion in the modern world. Here is the religion in action which will do much to recapture the attention of the world.

Kirby Page is frankly a socialist, but it is a socialism which is thoroughly Christian in its spirit. Because it is Christianity it is none the less determined to create a new order here and now. This is a book with which one may disagree but which one must thoroughly appreciate at every point.

CHARLES GERLINGER.

The Epic of a Remnant

THE FORTY DAYS OF MUSA DAGH. *By Franz Werfel. The Viking Press, $3.00.*

IT would be unjust to the reader to tell much of the story of this book for, besides its many other qualities, it is story, narrative depicting exciting action. In northern Syria at the mouth of the Orontes river, a little east of Antioch, lay the seven Armenian villages. They clustered at the foot of the mountain Musa Dagh. To this mountain where the villa of his fathers was located Gabriel Bagradian, expatriate, European-educated Armenian, with his French wife and son were driven by chance. It was in 1915 when Turkey was allied with the central powers in the world war. The Young Turks had brought forth their doctrine of nationalism—"Turkey for the Turks." The Armenians they considered their enemies and the destruction of that small group was a war measure, an attempt at focalizing national feeling.

When Gabriel Bagradian arrived at Musa Dagh, the deportations had already begun but somehow he felt that he was a foreigner and, as such, entitled to freedom. But as the deportations went on, turning into slow massacre, Bagradian soon realized that the seven villages of Musa Dagh were not safe, nor was he safe. Bagradian was Armenian and destined for deportation. Aware at last of his Armenian relationship, the Parisian Armenian exercised the power of thinking which only occidental eduation could develop, and surprised the members of the seven villages with his plans to withdraw to the mountain and fight the Turkish deportations. The story centers, for the most part, around this mountain defense. Five thousand Armenians in communal living maintain themselves and hold off a massed army of Turkish regulars and police. It is the miracle of Musa Dagh. The story is based on an historical incident and yet, whether it was truth or not, it becomes truth through the power of the novelist to create reality.

Besides its narrative, this romantic adventuring, the sequence of thrilling events, the miraculous defense and offenses, the human stories so fraught with tragedy, the book is important in that it presents to the reader a vivid picture of the clash between oriental and occidental, Turk and Armenian, warrior and intellectual, and Christianity and Islam in the midst of a terrifying war.

Though the story is laid in the year 1915, it is contemporary in its study of racial minorities—or other minorities, for that matter. In war time, or any other time of crisis, the minorities take the brunt of all political action. In the world war in Turkey it was Armenians. In Germany today it is the Jews, and Franz Werfel, the author of this book, a Jew, must have had in mind that situation. In two chapters called "Interlude of the Gods" he shows how political diplomacy shuffles about the names of the gods and puts one religion against another. War measures are passed. Bureaucracies are formed. In the meantime the fate of human beings hangs in the balance. In presenting these "influential persons," government officials and religious leaders, as human beings pulling the strings of politics —German, Turk, Christian, Moslem—in close connection with other human beings who must bear the burden of it all, the author makes a stroke of genius. The government officials appear funny and the whole system of Turkish nationalism

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breaks down. But the Armenians, though we see them as so many human beings quarreling among themselves, losing courage, giving up hope and disagreeing like any other human beings, appear to be the proponents of a new courage, a new ideal of internationalism.

No book could be great simply because it presents a fascinating story or shows human beings as living human beings. A great book must touch on that force, seemingly outside of human beings, which has more than temporal, racial or historic significance. The five thousand Armenians, dehumanized by their suffering on Musa Dagh, represent that force and give this book greatness and timeliness.

RAYMOND KRESENSKY.

Protestant and Catholic Preaching

HENRY WARD BEECHER'S ART OF PREACHING. *By Lionel G. Crocker. The University of Chicago Press, $1.50.*

THE MAKING OF A PULPIT ORATOR. *By John A. McClorey, S. J. The Macmillan Company, $2.00.*

AMERICA'S preaching tradition roots in the circuit riders. Certain crudities of speech and manner peculiar to their wilderness parishes may have clung to them, yet they turned log cabins and schoolhouses into cathedrals by the sheer majesty of their preaching. When they had "liberty"—a favorite word and a frequent experience with them—they made their listeners believe that Elijah's mantle was no more authentic a symbol of prophetic power than the worn "Prince Albert" coat upon the gaunt shoulders of the frontier preacher.

To this tradition Henry Ward Beecher really belongs. Despite the fact that he was a member of one of America's most gifted families, had every educational and social advantage, and spent his life in urban centers with cultured people, there was something untamable about him, a strange flair in him for the supernal, and always the possibility that he might speak words that would flame in the sky of thought like shooting stars. Beecher enhanced his native gift by a sagacity and calculation that would surprise those who think that a sermon, like Topsy, just grows. Unlike the circuit rider whose ramblings made more than a limited repertoire unnecessary and who trusted the occasion to inspire him, Beecher was never tempted to dissociate art and toil. Like Vachel Lindsay, he traveled everywhere and talked too much, but again like Lindsay, he left passages as dazzling as lightning and as intimate as a lullaby.

Professor Crocker's book offsets certain false and contemptuous estimates of Beecher and reveals again what every harried preacher ought to know, that administrative and pastoral work can never atone for dull sermons and that many preachers can be vastly better in the pulpit if they try. His chapters on invention, arrangement and style are invaluable to the man who has to write a sermon every week and should be included in the curriculum of every theological seminary.

Father McClorey's book is a splendid interpretation of preaching, as conceived and exercised in Roman Catholic worship. Theological dogma is blandly oblivious of scientific knowledge and current philosophy and asserts an interpretation of life by miracles with a logic that is quite amazing. So much for the content. The style of Catholic preaching is eloquent in a manner reminiscent of the dog-eared Latin books of preparatory school days. This content and style Father McClorey stoutly affirms. Catholic preaching, freed to reality and originality, would speedily equal the best preaching of liberal Protestants. There are many gifted priests in America—and Father McClorey is one of them—and one may hope that their recent assault upon unclean movies presages the day when they will be less preoccupied by their theology and more concerned with corrupt municipal politics, criminal-breeding slums, economic exploitation, and the shame of an exclusive religious system. There is much good reading in Father McClorey's book, even for a Protestant preacher. For he also desires to be a "brand lit by the torch of God."

SAMUEL HARKNESS.

Socialism or — What?

HUMAN EXPLOITATION IN THE UNITED STATES. *By Norman Thomas. Frederick A. Stokes Company, $2.75.*

OF all the books which I have read on the social aspects of big business, Mr. Thomas's "Human Exploitation" is the most impressive. The book is of course an argument, with evidence and conclusions. But it is the compact and orderly movement of the evidence which contributes most to its effect. Mr. Thomas tells of the waste and injustice caused by private control of the great industries; and he does it systematically by means of statistics and citations from authorities, and by references to personal experience. This kind of material, as presented in most books, is tedious reading; valuable for study, but with little hold upon the attention. But this book is different. I do not know how the author has given the impression that he has achieved his severe objectivity only by severe self-control. Probably it is unconscious; the fascination felt by the reader may be simply a reflection of the form indignation may take in an unusually intelligent and sensitive mind. At any rate, I have never seen statistics which burn as these do. As a mere collection of facts the book has great value. But the reader must be very dull or hostile who can yawn over the facts and lay the book down unfinished.

Mr. Thomas contends that private capitalism has shown a brutal disregard for the good of the public and the workers; that only socialized control can bring justice from each branch of industry; and that socialization cannot succeed piecemeal, but must be accomplished in all principal industries at the same time. It is hard to see how any fairminded reader can deny the first point. The pictures which the author gives of corporate brutality and the resulting human misery are too detailed and too well documented for anyone to thrust them aside. As for the other points, no reader should dismiss the socialist proposition entirely unless he knows some other relief from our intolerable situation. The debate in which Mr. Thomas takes part has become too insistent to be easily disregarded. Socialism, even in its "piecemeal" forms, has operated successfully. And unless we take some action it is evident that we are moving into a frightful experience of repeated business collapse, pauperism, mental servitude, war and revolution. It is fair to ask the reader who rejects Mr. Thomas's views to propose another solution.

RALPH GOODALE.

The Negro in Africa

MODERN INDUSTRY AND THE AFRICAN. *Edited by J. Merle Davis. The Macmillan Company, London, 12/6.*

THE title of this book might have been more accurately descriptive. It is a study by six investigators who went to the copper mines of northern Rhodesia for the International Missionary council. They also visited the Belgian mines in Katanga, but their recommendations are chiefly confined to Rhodesian territory. They set forth the conditions as best they could discover them in six months, only a part of which period could be devoted to the area in question. A picture is given of the sociological problem, the governmental problem and the economic problem. Part five is devoted to "The Problem for Missions," concluding with a list of specific recommendations,

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seventy-five in number, addressed to missionaries and missionary boards.

The report is very conservative and deals with the administration in a very sympathetic fashion. There is no muckraking. The right of the government to levy a tax on natives without property is assumed, for a native can under ordinary circumstances earn enough money for his tax by one month of labor. No injustice is found in the imprisonment of a native for nonpayment of taxes. The authors sympathize with the fear of the white man of being "overwhelmed" by the black and mixed population, since there are ninety-four natives to one white man.

The color line is recognized as a major source of friction, and it is hinted that the missionary is not wholly free from arrogance and harshness (page 4). But no connection is seen between this tendency to be domineering and the formation of separatist churches. There is a list of three hundred separate Christian Bantu sects, some with native titles, a few with Dutch names, and the rest with English. It would have been more valuable than anything else that could have been done had the commission probed to the root the cause of these hundreds of revolts. The commission finds the causes in the unapproved discontent with irksome rules or resentment against discipline for "moral laxity." It may well be that the causes are far more profound and that a radical revision of the point of view and procedure might yet halt the movement of revolt which has reached such extraordinary proportions. In northern Rhodesia it is forbidden by law to teach or preach independently.

Strong words are used to characterize the influence of the white man in Africa. "He must have a change of heart if the black man and black woman are to find it possible to become and remain Christian." But no evidence is at hand to indicate any such change of heart.

The whole desperate situation is summarized in these words: "Is the black man to be considered an embarrassing inheritance of a prehistoric past, handed on to the white man along with its wild animals, insect pests, and other obstacles to progress? Is he to be segregated into reserves and restricted with every possible bar to freedom of action and development? Is the African to be treated as one of the natural resources of the country, a valuable concomitant of its mineral wealth, whose energies are to be conserved so as to be an efficient tool for the production of European wealth? Or is the black man temporarily a ward in the hands of Europe, whose interests are to be administered as a trust until he is able to enter into his inheritance?"

These are rhetorical questions asked in such a way as to give no offense. But the wages begin at ten cents a day and average about twenty-four cents, a figure so high that it greatly embarrasses the missions who pay their trained workers on the average about twelve cents and so find their people deserting them for the mines where conditions are not favorable to the life that a native Christian has been admonished to live. The death rate at one of the mines was as high as thirty-nine per thousand in 1931, and the average for all the mines was twenty-five per thousand employes, all selected men who have had to pass a medical examination before they are enrolled.

The picture presented is of a government trying to be as benevolent as possible consistent with the encouragement of the mining industry and the necessity of placating the white settlers who oppose the competition of the natives, especially in skilled labor.

The recommendations are given under the same heads as the various sections and touch many details. Under social welfare, missionaries are urged to cooperate with the mines, help workers keep contact with their families, to enrich the social life of the town population and to form interracial councils.

As to the economic life, the thirteen recommendations include the admonition to consider the rotation of crops and the use of fertilizers, to train natives to serve native needs, to oppose the practice of charging natives higher prices, and to advocate the introduction of small copper coins.

Continuing, the political recommendations urge the advantage of a knowledge of the administration and laws, the understanding of "indirect rule," the desirability of consulting administrative officers and of calling attention to injustice.

The religious recommendations urge the primacy of the spiritual task, the necessity of a faith that will hold a Christian under temptation, the value of linguistic study, and the necessity of having only good missionaries who are adequately prepared.

The seventy-five recommendations include some wise words on education and also on missionary preparation. The report is conservative, irenic, and conciliatory but does mention many things that need attention. Yet it will probably be more influential than if it were more thoroughgoing.

ELLSWORTH FARIS.

Strong Music

WINE FROM THESE GRAPES. *By Edna St. Vincent Millay. Harper & Brothers, $2.00.*

A NEW book by Edna St. Vincent Millay is always an experience of joy and beauty. "Wine from These Grapes" is no exception. In this volume she again writes with the immediateness and vitality of modernity and in the classical pattern forms of tradition. She has broken through the limitations of the old imagist movement and has found in the discipline of the older patterns a fine expression of her art. Particularly happy is her use of the sonnet. Here is no stilted twisting of words to fit a five-stress iambic line and an intricate rhyme scheme. Here is a form through which she expresses her ideas with great lucidity and beauty. Who besides William Ellery Leonard has written in America such memorable sonnets?

In this volume Edna St. Vincent Millay includes another sonnet sequence, entitled "Epitaph for the Race of Man." Beautiful these sonnets are as artistic pattern forms, but poignant and often depressing as to emotion and concepts. They are permeated with the sense of the inevitable frustration of man. He has lived dauntlessly in the presence of irresistible forces which one day must mow him down. While life still animates him, man will push through his frustrations and will triumph over apparent defeat, but sooner or later the last man will die and the unfeeling sea will wash along the shore of an earth which does not care, which has taken no cognizance of the strange drama acted upon it.

Edna St. Vincent Millay has always seemed to be haunted by the presence of death. It seems always to be in the marginal regions of her mind, sometimes expressing itself through her poetry in a calm resignation to the inevitable; sometimes as a fierce and bitter desire to transcend death; and sometimes as sheer creature feeling in its presence. This volume, too, is haunted by the same mood, not only in the sonnet sequence with its reminder of inescapable death but also in such poems as "Valentine," "In the Grave No Flower," "Sappho Crosses the Dark River Into Hades," and the passionate poem, "Childhood Is the Place Where Nobody Dies."

A social note is sounded in the ironic "Apostrophe to Man" and in the profound poem so good for victims of a growing fascism, "Conscientious Objector." These two poems, together with the sonnet sequence, are worth double the price of the book.

If one would make any criticism of this volume it would be in regard to an occasional lack of spontaneity, the suggestion of the feeling that "now a poem ought to be written." Remember-

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ing our Wordsworth, we want poetry which is always the spontaneous overflow of emotion. But the book is beautiful and worth having.

DAUNCE SEIDENSPINNER.

Philosophy Ponders Karl Marx

A PHILOSOPHIC APPROACH TO COMMUNISM. *By Theodore B. H. Brameld. With a foreword by T. V. Smith. The University of Chicago Press, $2.50.*

THE MEANING OF MARX. *Edited by Sidney Hook. With contributions by John Dewey, Bertrand Russell, and Morris Cohen; and an introduction by Sherwood Eddy. Farrar and Rinehart, $1.50.*

PHILOSOPHERS are at last coming to grips with Karl Marx. That is to say, they are gradually admitting that communism sets forth a world-view which can no longer be ignored. There is a note of repentance in this changing attitude; and, it may not be unkind to observe, a suggestion of bewilderment, also. Philosophers, like economists, and ministers, and other leaders of opinion, have long postponed the evil day of looking Marx squarely in the face. For most of us he has been a wicked ogre, browbeating the masses into restlessness, discontent, and rebellion, and undermining the peace and security of the "upper" classes of society. But we are finding out now that he was a philosopher and an economist of no mean proportions. What he has to say, therefore, may be terribly disagreeable, but it is none the less important. He saw almost a century ago that the competitive profit-seeking economy could not continue. For more than two decades now, such radicals as Thorstein Veblen, Eugene V. Debs, Harry F. Ward, Norman Thomas, and others, have been saying the same thing. Their number is becoming legion, and now that philosophers are coming out of their metaphysical skies to study Marx as they have never studied him before, and to plant their problems in the real world, we have genuine cause for rejoicing.

What conclusions are they drawing? For one thing, they agree that collectivism is no longer an empty prediction, but a grim fact, loaded with many possibilities of good or evil. Our industrial life is becoming so concentrated that by 1950, according to A. A. Berle, one of the brain trusters, 80 per cent of all our commodities will be controlled by some form of monopoly. This means, among other things, that rugged individualism is dead, or dying, beyond resuscitation. It means that the abuses of capitalism are becoming increasingly more intolerable. It means that leaders of thought and opinion in America must work with unusual energy to prepare themselves and their followers, intellectually and emotionally, for the momentous changes in everyday life that these and other observations ultimately imply.

The books here introduced are therefore only two of a steady stream with which a modern minister must wrestle if he would claim to be a true leader of his people. Six philosophers attempt, in these two volumes, to appraise the teachings of Marx, Engels and Lenin. They bring to their task motives and points of view which one meets wherever fundamental issues are discussed; but they throw into bold relief the virtues and vices of communism as no reader could easily do it for himself.

Professor Brameld thinks of communism as the synthetic philosophy of its three above mentioned founders. He seeks to find in it the reconciliation of two opposing tendencies in life, namely, the active and the acquiescent. The Marxian dialectic depicts the economic struggle as a graduated series of conflicts culminating at last in the classless society. The final outcome is assured. Now to what extent, asks the author, is it necessary for the individual to participate actively in the process, and to what extent may he simply acquiesce, and await the coming of the communistic kingdom? In seeking an answer he draws heavily on Marx, Engels and Lenin, for their conceptions with regard to this central problem. He comes to the end of his study with the observation that "all such illustrations eventuate, in one way or another, in the conclusion that acquiescence and activity are concurrent attitudes in communism." It is, says he, both subjective and objective, involving an experimental interaction between plastic human tendencies and modifiable environments.

Professor Sidney Hook and his co-authors approach their study from a more familiar point of view. Here is a debate on the virtues of Marxism as a practical working basis for human society. Sherwood Eddy, John Dewey, Bertrand Russell and Morris Cohen all acknowledge their indebtedness to Marx, and agree broadly with his analysis of the growth and decay of capitalism. Many features of communism, however, as expressed in the third international, or in the soviet union, are repulsive to them. Their objections, with minor variations, center upon the class war and the dictatorship of the proletariat, with its attendant bitterness and violence. They do not believe in the inevitability of the classless society, and they still cling to the hope that we shall not have to choose either fascism or communism as our final plan.

Mr. Hook confuses the argument by defending the philosophical basis of communism rather than its practical exemplification in the third international, and in soviet Russia. His attacks on the latter are just as vicious and determined as are those of his opponents, but he stresses the importance of accepting Marxism, always modified by Engels and Lenin, of course, as a theoretical basis upon which an Americanized version of communism must ultimately be constructed.

The sincere student of our social conflict will sooner or later struggle through Marx's "Das Kapital," but in the meantime such books as these are not to be overlooked. One's initial exposure to the Marxian dialectic is a rare experience; and Brameld, Hook and the others are admirably qualified to whet one's appetite for the great adventure.

EDWIN T. BUEHRER.

What Can Missions Mean to Children?

CHILDREN OF THE GREAT SPIRIT. *By Frances S. Riggs and Florence C. Means. Friendship Press, $1.00.*

MANY MOONS AGO. *By Katharine E. Gladfelter. Friendship Press, $1.00.*

CHINESE CHILDREN OF WOODCUTTERS' LANE. *By Priscilla Holton. Friendship Press, $1.00.*

OFF TO CHINA. *By Helen F. Sweet and Mabel G. Wagner. Friendship Press, $1.00.*

LING-YANG. *By Ethel T. Thompson. Friendship Press, $1.00.*

FRIENDSHIP PRESS, in the books listed above, is doing more than publish books of stories and lesson material in the traditional, expected manner. Representatives of all the leading Protestant bodies make up a committee-of-many to find authors who know intimately the children of the far lands and strange peoples of whom they write and who can bring them back to play and live among us with the verve of life still strong in them. These books have nothing in common, except the category, with the children's missionary books of the last decade. They are a surprise-party for the average pastor and a first-aid kit for the missionary-minded layman.

The first of these books has a cordial crimson spirit as well as a gorgeous crimson cover, and contains lesson material for the presentation of seven nationalities of Indians: factual data,

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handwork, songs, games and various activities. More than all, there are seven of Mrs. Means's own stories which always walk on the active feet of real children, shout with their voices and laugh with their quick joy.

Juniors like "Many Moons Ago." It was tried on them before it was caught within its covers. So far as children are concerned, it is a collection of exciting stories about Indians—who are also people—of the east, the plains and the southwest. But for teachers, it is a clever compiling of motives, methods, material, worship services, arts and crafts.

Priscilla Holton, who lived and laughed in a Chinese girls' school for six happy years, has brought home some of her small friends in a story. As soon as small children begin to read it they know it will be nice—but it is nicer than that, for Priscilla Holton is *that* kind of person and she knew *that* kind of Chinese children.

Mrs. Helen Firman Sweet has done the stories in "Off to China" and they really go places and see things as any boy or girl—inside or outside the story—wants them to do. They are like fascinating rooms in an old Chinese ancestral home where children have played and eaten and slept and learned for a long, long time. Under this quaint, though modernized, edifice Mabel Garrett Wagner has slipped a firm foundation of lesson material, everything from geography to recipes, with an eye to the teacher's ease and the child's enjoyment.

Lee Ling-yang comes to us on the first page of Ethel Thompson's book marching for the honor of his school. On the last page he is marching again, less certainly but perhaps more eagerly, for the welfare of new China—*his* new China. For the book has caught the ardor and the loyalty of Chinese youth and made those two realities span the sea to youthful minds among ourselves.

MARGUERITTE HARMON BRO.

The Spirit's Declaration of Independence

THE REVOLT AGAINST MECHANISM. *By L. P. Jacks. The Macmillan Company, $1.00.*

THESE are the Hibbert lectures for 1933. In them the lucid mind of Principal Jacks is at its best. One gets the feeling, as he watches this veteran of many a keen debate lay about him lustily with rapier-like thrusts against the confining influences of mechanism, that he is having a glorious time doing it.

At the outset he admits his debt to Bergson, in fact translates a passage from his writings as a sort of text, viz:

> Mysticism needs the help of mechanism; this has been overlooked, because mechanism happened to take a path which led on to excessive wellbeing and luxury for a few rather than liberation for all. . . . The origins of this mechanism are more mystical than one is apt to think. It will not recover its true direction nor render service proportionate to its power until mankind, hitherto bent downwards by mechanism toward earth, has learnt, by means of mechanism, to straighten its back and turn its face toward heaven. (From *Les deux Sources de la Morale et de la Religion,* pp. 334, 5.)

In Jacks' view an important function of religion is to aid and abet what he finds to be a natural rebellion of the human spirit against the mechanization of life. But religion is to go a step further and "love the enemy," that is, learn how to use mechanism (of all kinds and in all phases of life) without becoming enslaved to it.

The author is inclined to be hopeful as he thinks he sees more and more revolt against the mechanization of life in science, philosophy, religion and other major areas of experience. "The blessedness of nonconformity" is extolled and the "subordination of God" to organizational machinery condemned in brilliant passages like the following:

> The machinery became powerful and got the upper hand of the life it was intended to serve. It is a process that takes many forms. Here are some of them. Theology begins to absorb religion; the prophet's acquaintance with God first-hand becomes the second-hand acquaintance of the theological expert; the study of religion does duty for the life of it; the preaching of the gospel becomes an essay on the gospel; ghosts walk and gibber where tremendous realities once asserted themselves; technique smothers inspiration; the momentous is supplanted by the intellectually interesting, love by controversy, the catholicity of Christ by the selfishness of denominations; the spirit quenched in committee meetings; the eternal lost sight of in the temporal; the invisible in the holding of property, the management of funds and the distribution of appointments—mechanism supreme and God subordinate. How much of our Protestant history has followed that line, ending, as I have said, in the supremacy of mechanism and the subordination of God!

That is a sample of Jacks in his latest book; and there's more of the same.

RAYMOND A. SMITH.

The Goodly Company of the Mystics

A SURVEY OF MYSTICAL SYMBOLISM. *By Mary Anita Ewer. The Macmillan Company, $3.40.*

THE MYSTICS, like the poor, are ever with the Great Society, and they earn the same beatitude of privation because, "as having nothing and possessing all things," they can secure a plus without giving us a minus. Even although we discount their own evaluations, we also endure as seeing the invisible through a light that never was on land or sea. Whether it be the "cosmic consciousness" of Bucke or the "minute particular" of Blake, the "intellect in love" of Plotinus or the "the science of ultimates" of Coventry Patmore, the "Presence that disturbs" of Wordsworth or the "Heart of Nature" of Younghusband, there is the same triumph over the temporal and the evanescent so that we may not confuse "the free man's worship" with what is in reality only the worship of the free man.

The whole enterprise of science, and most of philosophy, proceeds on the assumption that differences can be progressively reduced. Miss Ewer in this volume, which is not concerned with the objective reality of the phenomena, is seeking, amidst the wealth of symbolism, for the unity which runs through all types of mysticism. She distinguishes four types of inner stimuli: those that are momentary through the senses; those of long duration that draw on the idea of progress such as journey, voyage or ascent; those that unite with external stimuli in perceiving certain physical realities as spiritual signs and wonders; and, finally, those that draw on all kinds of earthly and spiritual unions, biological, chemical and human, to express the unification of the self and the flight from the alone to the Alone.

This scholarly effort to subsume a wealth of material under such four all-embracing categories might easily become an "icily regular" systematization of the profane kind that would "peep and botanize on a mother's grave." The more so because there is a kind of exuberance in symbolism which defies conceptual thought. For instance, T. S. Eliot, who insists that the Inner Light is a "most untrustworthy and deceitful guide," yet moves us more in his "Waste Land" by its music than by an appeal to "the colder reason's freezing part." However, this book avoids extremes. Miss Ewer shows unusual skill in marshaling the subject matter, and in using the analytical faculties upon that which confessedly is an experience of the ineffable.

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The experience of life goes to confirm the conviction that all finite truth breaks down in antinomies, but the a-logical is not necessarily the unknowable. A New Testament paradox assures us that we may know that which passeth knowledge through sympathetic *rapport*. Yet such a work as "A Survey of Mystical Symbolism" is helpful in reminding us that intuitions and insights must ever require the checks and balances of practical life in a workaday world. Objective knowledge may keep us at arm's length but, if the mystic experience is not to fade into the light of common day, it must be translated into conceptual symbols that are established on the basis of a sound ethical currency.

W. P. LEMON.

World Politics Today

A GUIDE TO MODERN POLITICS. *By G. D. H. Cole and Margaret Cole. Alfred A. Knopf, $3.00.*

THOSE inveterate "guiders," the Coles, are at it again, and this time in a realm where there can be no question about the need. What they have produced is a book sharply divided between two things—a factual dissertation on the political systems of Great Britain, France, the United States, Italy, Germany, Russia, Turkey, Japan, China and British India, and a philosophical discussion of the whole theory and practice of the modern state. The first makes the book invaluable for reference purposes, although it is not difficult to discover that the authors know a lot more about the political systems of some of the countries mentioned than about others. But it is the other part of the book which should provoke controversy. Controversy, let it be said, of a sort that should really help to clear up the minds of confused western liberals.

The Coles bring out strikingly the divergence between existing political philosophy, as taught in our British and American schools, and what is actually taking place. Political philosophy is still worked out in terms of parliamentary assumption; the actuality of contemporary politics is the abandonment of parliamentarianism. So far as the Coles permit themselves to indulge in conclusions, they appear ready to abandon geographical parliamentarianism—a decision not without interest on the part of Mr. Cole, who is an Oxford don, a member of the economic advisory council of the British government, and a member of the British labor party. But the authors still cling to guild socialism as their alternative. One wonders whether the corporative state of fascism is not much more likely to prove the immediate, if transitory, next stage after geographical parliaments. Or communism's soviet system. Certainly there is an aspect of realism about both which scarcely seems to characterize the proffer of guild socialism as our way out.

P. H.

A Hero in His Own Eyes

GLORY-HUNTER, A LIFE OF GENERAL CUSTER. *By Frederic F. Van de Water. Bobbs-Merrill Company, $3.75.*

"ALL his days," says this biographer of Custer, "he was to pursue Glory and when she denied him, his efforts to regain her favor were the wild expedients of a rejected lover." His outstanding qualities were utter bravery, brutality, ambition, and hard-driving discipline in the service of "a frantic, never ending search for fame." This is Van de Water's picture of Custer's personality. Romantic admirers of the great cavalry leader and Indian fighter who met his death in the "massacre" on the Little Big Horn do not like it. General Johnson —who has in him a romantic strain that enabled him to write adventure stories for boys before he began his own rough-riding career with the NRA—protests violently against this desecration of his boyhood's hero. About this protest a considerable controversy has sprung up, of the sort which brings joy to the heart of the publisher and no grief to the author.

Custer's career at West Point was distinguished only by a succession of penalties for insubordination and slovenliness—he who later became a martinet for discipline and strutted in gaudy uniforms of his own designing that could scarcely be called uniform because they were unique. He was graduated thirty-fourth in a class of thirty-four, just at the outbreak of the civil war. He got into action as a lieutenant, then became a captain on McClellan's staff, then reverted to the status of a first lieutenant. Nobody knows quite how it happened, but suddenly at the age of twenty-three he was jumped to the rank of brigadier general. The underlying fact was that as a cavalry leader he was a marvel. He must have been beautiful in battle. "His is neither the rage nor the drunkenness that blurs some minds in conflict. His passion ennobles even his body. Men who are his enemies hate him the less after they have seen him in action, so radiant is he, so divine in the absence of fear or uncertainty."

After the passing of McClellan, whose devoted partisan he was, he hitched his wagon to Sheridan's star. He was the perfect instrument for carrying out Sheridan's tactics. At twenty-five he was a major general. But neither then nor ever, in the estimate of this biographer, did he exhibit the slightest knowledge or capacity for carrying out military maneuvers in a field larger than could be dominated by the contagion of his personal valor, the roar of his voice and the high visibility of his streaming golden curls. (His hair, they say, was really golden, not merely blonde or even yellow.) He was well aware of his own spectacular qualities and lost no opportunity to dramatize himself and find the spotlight or steal the show, as when he—one of the best horsemen in the army—let his horse run away with him at the grand review in Washington at the close of the war and dashed down Pennsylvania avenue like Paul Revere and John Gilpin in one, with golden locks flying, and recovered control of his steed only when he got to where the crowd thinned out beyond the President's stand.

The war ended, Custer began the career as Indian fighter which brought him his enduring fame and his death and furnished the drab materials out of which a tissue of glittering legend has been woven about him. The first phase was in the southwest. It was marked by Custer's courtmartial for disobedience to orders, his suspension from rank and service for a year, his reinstatement, and his leading of the unprovoked attack upon the Indian village at Washita, which was much more truly a massacre than the affair on the Little Big Horn.

The second phase was in the northwest, some years later. A treaty had been made with the Sioux in 1868, establishing certain reservations and declaring that "the country north of the North Platte and east of the summits of the Big Horn mountains shall be held and considered unceded Indian territory," and that white men should not be permitted to settle in or pass through the same without first securing permission from the Indians. But gold was discovered in the Black hills. Custer's reports of its abundance were much more rapturous than those of the geologists—and, as it turned out, much more accurate. Gold swept away all scruples against breaking the Laramie treaty. Even before that, the invasion of the Indian lands by location engineers for the Northern Pacific railroad, and by soldiers to protect the engineers, had been breaches of the treaty and had brought serious clashes between red men and white. Starving Indians confined to reservations were permitted by administrative order to hunt in the "unceded lands" (which were theirs anyway), and the army was sent to herd them back into their reservations. The expedition which reached its tragic culmination, so far as Custer was concerned,

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on the Little Big Horn, was the ultimate result of this fumbling and incompetent, not to say dishonest, handling of the Indians and their lands.

Meanwhile Custer had, by his own folly, got himself so deeply entangled in the Belknap scandal—as a volunteer witness about matters that he really knew nothing about—and so badly embroiled with the President and the war department and so badly treated by both Grant and Sherman, that it was only on humiliating terms that he was able to get back to his regiment, now as lieutenant colonel, in time for the expedition which ended in general disaster and in the death of himself and his whole immediate command.

Mr. Van de Water has done a substantial job of research, with no obvious animus against Custer but with a historian's desire to supplant legend by fact. For a long time there will probably be differences of opinion about the character and merits of Custer. But those differences will not be disputes between scholars who have made equally thorough investigations into the records and give varying degrees of credence to the evidence they find, but temperamental and emotional differences between men who place different valuations upon the kind of things that Custer did best and the things he did worst. What one thinks about Custer is bound to depend a good deal upon what one thinks about sabre charges, and the glory of cavalry raids through defenseless countrysides, and the place that vanity verging on exhibitionism may occupy in a personality without seriously marring it, and the importance of keeping faith with primitive peoples, and whether it was a good thing to consider the Indians as "red devils" and treat them accordingly. For most of us of this generation, the glory has gone out of the Indian-fighting business, and perhaps we need to be as much on our guard to give an old Indian-fighter his due as against according to him the hero-worship which Custer sought and which, by the accident of an untimely and spectacular death, he got.

W. E. Garrison.

A Creative Textbook

The New Era in Religious Education. *By Angus H. MacLean. The Beacon Press, $2.00.*

THIS book is subtitled "A Manual for Church School Teachers"; but from one point of view that is flattery, and from another point of view underestimation. For on the one hand Dr. MacLean makes no pretension of exhaustiveness, and on the other hand his philosophy of education utterly transcends the manual variety. The volume is one affording to all who are interested in religious education a wealth of stimulation, suggestion, warning, encouragement, analysis, inspiration.

Dr. MacLean makes no bones about his point of view. He is a thoroughgoing liberal, does not segregate religious education from any other type of education which makes for the living of the good life, accepts as a basis for the church school what may roughly be described as the principles of "progressive education," and regards "the unfinished task, the *ought* in society," as the focal point. Part I is concerned with a treatment of the aims of education, religious and otherwise, the nature and conditions of learning and with the application of these to the school and its curricula. This is brief and general but pungent and interfused with concrete suggestions. Part II, entitled "Major Fields of Exploration," considers teaching, study and learning in the fields of personal relations, social problems, history, biography, imagination, nature and faith. In no sense of the word do these chapters constitute a manual on the subjects involved: they do not present a list of things to do and not do, nor name the materials to be used, nor outline a definite technique, nor draw up an array of goals to be achieved; they simply contain an embarrassment of riches.

"The New Era in Religious Education" has all the usefulness of a textbook, but one must specify that it is of the creative sort and that its pages are warm with a lively sense of human values (which phrase includes a sense of humor). Let us have more like it.

Hugh Stevenson Tigner.

Books in Brief

International Traffic in Arms and Munitions. *Compiled by Julia E. Johnsen. H. W. Wilson Company, 90 cents.*

This volume of the "Reference Shelf" furnishes a useful background for the study of the munitions question. It furnishes arguments on both sides. Naturally, when a subject is still under as lively a discussion as this is and new data are daily coming to light, it needs to be supplemented by current publications.

When Sorrow Comes. *By Myron Lee Pontius. Cokesbury Press, 75 cents.*

Mortuary ceremonials have been vastly improved during recent years, in good taste, good sense and religious implications. They are less pagan and less harrowing to the feelings of the bereaved. The credit for this is due partly to ministers and partly to funeral directors. There is room for much more improvement in our methods of rendering the last rites of respect for the dead and ministering comfort to the living. Mr. Pontius, a pastor of long experience, states succinctly and sensibly in this little book many things which young ministers—old ones too, but especially young ones—ought to know in connection with the discharge of this delicate part of their pastoral function.

Week End. *By Phil Stong. Harcourt, Brace & Company, $2.00.*

The young Iowa novelist who wrote "State Fair," and thereby proved that he knew his own rural midwest, now shows that he is just as well acquainted with the super-sophisticates who do their week-ending out of New York at house parties in the Connecticut hills. At least he seems to be, and he may well be, for he now lives on a Connecticut farm. The reviewer's acquaintance with this bibulous and hectic stratum of society is so limited that he hesitates to pass judgment upon the accuracy of the portrayal. But it is certain that Mr. Stong has written a very clever, though almost completely frivolous, novel with amusing situations and sparkling dialogue.

Letters of Theodore Dwight Weld, Angelina Grimké Weld and Sarah Grimké. *Edited by Gilbert H. Barnes and Dwight L. Dumond. D. Appleton-Century Company. Two volumes, $10.00.*

The discovery of these letters, which are now published under the auspices of the American Historical association, will compel the rewriting of much of the history of the antislavery movement before the civil war. The growth of abolition sentiment in the north was largely the development of a conviction that slavery was a sin. However basic the economic interest may have been, the thrust and drive of the movement depended upon this moral judgment. The evangelical churches furnished the constituency most responsive to this moral appeal. William Lloyd Garrison has been credited with being the chief factor in the development of this sentiment among the churches, and the New England abolitionists with being the shock troops in that campaign. The essential purport of these letters is to prove that Ohio rather than New England was the center of militant evangelical abolitionism, and that Theodore Weld, who had an aversion to publicity as pronounced as Garrison's flair for

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it, was the organizer and instrument for promoting the growth of this sentiment. These two volumes will receive the careful attention of all serious students of American history, and they will well repay reading by others.

CORRESPONDENCE

Could This Be Sarcasm?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your opening editorial in your issue of January 23, sixth line and in the title of your second editorial, did you not misspell a word? Should not the spelling have been "secretarial" when referring to "competition" and "rivalry" instead of "sectarian"? If I am wrong I am willing to be corrected.

Sayre, Pa. W. H. CRAWFORD.

Adding Point to the Discussion

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a white pastor of a city church. Today I received from the home mission board of my denomination (Methodist) a form letter from which I quote: "My dear brother: In response to your inquiry I am glad to send you a copy of the program for the tenth council of cities. I sincerely hope you can attend. There is one striking difference in this program from those of the recent councils, namely, a larger place for general discussion. Note the general topics that are covered: The Racial Ministry of the Church. . . . The sessions will be held at the Hotel Gibson. . . . Rates at the Hotel Gibson. . . . Rates at the Netherland Plaza. . . . Rates at the Manse hotel (for colored delegates). . . . Rates at the Ninth Street Y.M.C.A. (also for colored men). . . . Hoping to see you . . ." That race discussion should be pointed, shouldn't it?

New York city. "PASTOR IGNOTUS."

The Noose Around Our Necks

EDITOR THE CHRISTIAN CENTURY:

SIR: I had intended to renew but the reading of one of your editorials last December changed that. I could not understand how you could take side with the Catholic bishops of this country against the Mexican government. You allowed yourselves to be fooled by their plea of religious tolerance. Neither the church in Mexico nor the American bishops want tolerance. They do not want equal rights in Mexico but want a continuation of the special privileges they have been enjoying for centuries. And it is not a question of religion but a question of economic justice. This the Mexican clergy oppose more than anything else.

The Mexican government is not fighting the Catholic religion but it has to defend itself against a clergy that is in open revolt against the constitution. If the American Catholic clergy were to take the same attitude as the Mexican clergy the United States government would have to defend itself as the Mexican does. No, my dear friends, when you cooperate with Catholic bishops you are not helping the cause of religious tolerance, but you are helping to place the noose around your own neck. The American clergy, as well as the Mexican, would prohibit all religious worship but that of the Roman church if it had the power to do so. And it is rapidly advancing toward that power in the United States.

Larkspur, Colo. LOUIS GOAZIOU.

The Movies and the Chuches

EDITOR THE CHRISTIAN CENTURY:

SIR: In Fred Eastman's article, "Can the Movies Teach the Church?" it is evident that another well-intentioned corrector of the church has fallen into that capacious pit called "oversimplification." And, as usual, the cause is the uncritical facing of all the facts. While, certainly, anyone who cherishes good wishes for the highest welfare of the church must admit that there is plenty of room in church activity for improvement in techniques, such as making the church entrance inviting to possible worshipers, yet we must beware lest we allow the means to supersede the ends for which the church is supposed to exist. The real drawing-card is the actor, not the stage and its accoutrements. Gothic architecture, well-groomed ministers and choirs, ornate rituals, splendid lighting effects, and all the rest, cannot take the place, in the intelligent mind, of the thinking, throbbing, well-trained, active personality of the leader in charge. See John Wesley in the fields! Can you explain Dr. Fosdick's crowds without the personality of the preacher? Stage lights, focused upon physically ill-proportioned or distorted ministers, or upon uncouth, bungling, and haphazard delivery, or upon dogmatic and obscurantist pulpit-thinking, instead of enticing seekers after the true way of living, would go far in repulsing these, and would tend to bring out in stronger relief the things that are now partially concealed in the present "unconcentrated" light of the ordinary church.

Methodist Church, W. J. DUDGEON.
Midland, Mich.

EDITOR THE CHRISTIAN CENTURY:

SIR: In answer to Fred Eastman's question, "Can the Movies Teach the Church?" I would say no, based on a long experience with preachers and their officials. The movies have features churches should adopt but the churches haven't ministers interested enough to adopt them or officials willing to spend the money necessary. A minister must be a "showman" before he can see any value in the things Mr. Eastman so helpfully describes; but "showmen" are born and seldom made: certainly not in the divinity schools or traditional ministry. By "showman" I do not mean "theatrical" or "sensational" but possessed of a native quality which knows how to reach the populace.

It is amazing how little money preachers and their officials are willing to spend on superlatively up-to-date attractions that would double their church attendance and stimulate their congregations. I fear that the denominational headquarters are to blame because they send material for almost nothing and get the ministers into the habit of expecting everything for little money. This cannot be done. Movie house owners spend money lavishly in order to make money lavishly. There is no other way.

The whole church situation in America is deplorable: outside lighting, outside bulletins, inside lighting, seats, cushions, ventilation, life. The wonder to me is that anybody goes to the average church.

Haverhill, Mass. HENRY R. ROSE.

The Question Box

1. What is the significance of "France" in the dedication of the King James version?

2. In the titles of some Psalms (22, 56, 60, for instance) are given the first words of popular tunes, indicating the tunes to which the psalms are to be sung. Have any of these tunes come down to us? L. G. S., New York City.

IN earlier editions of the authorized version, published in 1611, the then current title, "James, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c.," was given, continuing the tradition of the rule of France by the kings of England from the times of the conquest of France by Edward III and the Black Prince in 1346. This was a self-glorifying title of the kings of England which was later abandoned.

2. The answer is, no. The accent systems, of which there are at least three in use among the Jews in different parts of the world, survive, providing a method of cantilation which approximates to a tune or chant; but this is true of all portions of the Old Testament as it is read in the synagogues. There are no survivals of the original tunes such as are mentioned in the titles of the psalms referred to. In fact, these hymn tunes, like "Aijeleth Shahar" (Hind of the Morning), "Al-taschith" (Destroy not), "Shoshannim-eduth" (Lilies of Testimony), etc., were apparently much later than the psalms themselves, and were supplied, along with the superscriptions, by later editors.

H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Presbytery May Bar Reporters

Newspaper Quest for Sensationalism Held Source of Misunderstanding—F.O.R. Protests Admiral's Act

(Correspondence from New York)

NEW YORK, Jan. 26.—Much discussion has been aroused in the New York presbytery over the newspaper reports of its meetings. It has been the general custom to permit the presence of representatives of the papers but several times unfortunate results have followed the publicity thus given. Two weeks ago in the debate on a report of the social service committee on the motion picture industry a motion was made that the Roman Catholic church be approved for its fight on indecent films. This at once led to considerable argument. While the conclusion reached was sound not all the details of the debate were worthy of spreading on the record. In fact, some of those details were capable of doing harm to worthwhile causes. One can scarcely blame the press for seizing upon happenings that have the greatest news value but these are not always the ones that do the most to advance the kingdom of God. There is a growing demand that the presbytery take this matter of publicity more seriously and prepare its own releases.

* * *

Catholics Fight Child Labor Amendment

The question of the child labor amendment is again before our legislature and a hot public hearing was held last week. The Federal council of churches is urging ratification, as are a number of other religious organizations. However, the New York State Catholic welfare committee is strenuously opposing it on the grounds that harmful child labor is now "practically nonexistent in the United States" and that "federal laws immediately affecting children and family life have never been and cannot be an efficient substitute for state and local action in this field." The recent argument of a group of lawyers as to the legality of ratification because of time lapses is also cited in opposition. While of course not all Catholic individuals or groups take this position of opposition, it is to be regretted that the Catholic agencies dealing with these welfare matters have not been able to line up with their Protestant and Jewish brethren on this much needed legislation.

* * *

F.O.R. Opposes Naval Maneuvers

At a meeting of the executive committee of the Fellowship of Reconciliation held a few days ago a vigorous resolution opposing the proposed naval maneuvers in the north Pacific (announced by Admiral Joseph M. Reeves) was adopted. The resolution scores the announcement by the admiral as an "unwarranted breach of our American tradition that naval and military officials should never by act or statement trespass upon the delicate field of international public opinion and relations unless there has been antecedent authorization by the government's civil authorities." It also asks that a reprimand be given to Admiral Reeves for his act "which amounts to unconstitutional usurpation of authority." The F.O.R. executive committee believes that this naval proposal is bound to be regarded as practice for aggressive trans-Pacific war.

* * *

"Religion in Experience And Culture"

A series of eight lectures with the above title has been arranged for parents and others interested in religious education by the Child Study Association of America in cooperation with members of the philosophy department of Columbia university. These lectures are being held on Monday evenings and will be given by such well known educators as Everett Dean Martin of Cooper Union, Horace M. Kallen of the New School for social research, John H. Randall, jr., of Columbia university and Irwin Edman, well known for his philosophical writings. All these sessions will be held at the association headquarters, 221 West 57th street.

* * *

Galloway Goes to Transient Bureau

Elmer Galloway, well known for his success in handling the temporary shelter and relief problem of the Bowery branch of the Y.M.C.A., has been chosen to head the newly reorganized division of transients and unattached of the city department of public welfare. Ralph Astrofsky of the Jewish social service association will be his assistant and a thoroughly experienced staff is being chosen.

* * *

New Pastor at Fordham Manor Church

Rev. Robert A. Ritchie has been installed as pastor at the Fordham Manor Reformed church in the Bronx. Mr. Ritchie is a graduate of Hope college, Holland, Mich., and the New Brunswick theological seminary. Since last March, when Dr. Barnhill dropped dead at the close of the communion service, this church has been without a pastor.

EDMUND B. CHAFFEE.

Illinois Protestant Convocation Will Be Held in Springfield

Incident to the merger of Protestant cooperative agencies in Illinois, a combined convocation and convention is called at First Methodist church, Springfield, Feb. 25-27. Pastors, church school and young people's leaders will help mold the new state program. Among the leaders who are to participate in the meetings are C. W. Gilkey, Arthur E. Holt, Roy B. Guild, Joseph R. Sizoo, Dan B. Brummitt and Harold Bowman. Directors of religious education, leaders in city and county work, and specialists in many other fields will be present as resource persons for sectional conferences. Charles E. Shike, executive secretary, United Mine Workers building, Springfield, should be addressed for further information.

Insist Britain Broke Pledges

Liberals of India Join National Congress in Rejecting the Proposed New Constitution

(Correspondence from India)

NAGPUR, Jan. 8.—The liberal party in India stands for moderate views in politics. All through the difficult years when the national congress adopted toward government a policy of non-cooperation and civil disobedience the liberals have steadily followed a different policy of constitutional agitation, hoping by peaceful persuasion to influence the British government to grant responsible government to India. Some of the most honored public men of India are members of this party—men like Mr. Srinivasa Sastri, Sir Tej Bahadur Sapru, Mr. Chintamani and Mr. Jayakar. The British government was counting on the support of this party of the proposals for reform in Indian constitution as against the uncompromising opposition that is offered by the congress party. But the proceedings of the liberal federation held last week at Poona, attended by well-known liberals from all parts of India, show that there is little difference between them and the congress in their attitude toward the proposals contained in the joint parliamentary report and on the basis of which the India bill is being presented before parliament.

* * *

Resolution Rejects Proposed White Paper Constitution

The following is the text of the resolution adopted by the liberals: "The National Liberal federation of India records its profound regret at finding that the joint select committee's report, instead of removing the glaring defects and shortcomings of the white paper proposals that were pointed out by the federation at its two previous sessions, has, in utter disregard of almost the entire body of Indian opinion of all shades including the British Indian delegation to the joint select committee, introduced highly objectionable and reactionary features, rendering responsible government in the provinces and the center which the British government profess to give to India wholly illusionary. The federation is convinced that any constitution based on the lines of the joint select committee's report will be wholly unacceptable to all shades of Indian political opinion and will, far from allaying, very much intensify the present deep political discontent in the country. This federation, therefore, does not want any legislation based upon the joint select committee's report."

* * *

Declare Britain's Pledge Broken

Some of the speeches made at the liberal federation in connection with the adoption of the resolution quoted above will come as a rude awakening to the British public, which have been told that outside the congress there is a body of sane and moderate

XUM

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Indian politicians who will accept the reforms they offer with gratitude and work it for all it is worth. The chairman of the gathering was Pandit Hirday Nath Kunzru, one of the most respected members of the Servants of India society. In his presidential address he made it clear that the omission of any reference to dominion status in the select committee report was "a deliberate denial of the pledge which Britain gave us through its representatives in 1929." This omission in his opinion was fundamental and was "a sufficient justification for its recommendations being regarded with profound suspicion." He exposed the claim made by Britishers that economic autonomy was being conferred on India and asked: "If we are not allowed to have our own current policy; if we are debarred from giving preference to the interests of our people over those of outsiders; if the control over measures relating to taxation and borrowing is withheld from us—then, how can we deal with urgent problems of poverty and want?" after referring to the fact that "the army which is the foundation of power will not be touched." He summed up the total effect of the new constitution in the telling words: "Our destiny will be entirely in the hands of God and Englishmen."

* * *

What Is the Political Outlook?

The prospect comes to this: both the congress, which has the largest following in the country, and the liberal party, which contains some of the most level-headed public men in India, have come to the same conclusion in their rejection of the new constitution which parliament is determined to pass in 1935 and impose on India. The government will no doubt succeed in getting some people to work the constitution that is coming. But the large majority of thinking and politically awakened people, in their humiliation and grief, will set their hearts on getting this constitution, which in the name of democracy denies democracy, superseded by a better one. There will be continued wrangles between the government and the people. Neither will have energy or time left to attend to the urgent work of social and economic reconstruction that India demands. There will be no peace in the land, and the relations between England and India will not only not improve but become distinctly worse, with increasing bitterness and misunderstanding. It is sad to think that the scheme of the British cabinet which virtually denies the solemn pledge of dominion status given to India by the viceroy and the prime minister with the approval of the parliament has been blessed in the house of lords by the head of the church in England. This fact has been noted with much grief by several Indian papers.

P. Oomman Philip.

Catholics Work for Better Movies in France

A central committee of Catholic motion picture associations was organized in France some time ago. A new bureau has now been added to work in conjunction with this committee. This bureau will encourage the broadcasting of more religious programs and will serve as a contact with the public authorities and the directors of movie houses.

Federation Hears Dr. C. B. McAfee

Annual Meeting of Chicago Church Body Receives Good Report—Vivisection Becomes an Issue

(Correspondence from Chicago)

Chicago, Jan. 28.—Chicago churchmen welcomed back a former Chicago pastor and seminary professor when Dr. Cleland B. McAfee returned to address the annual meeting of the Chicago church federation and the monthly union ministers' meeting this morning. Since leaving his professorship in the Presbyterian theological seminary to become a secretary of the board of foreign missions of his church, Dr. McAfee has been honored by being elected to the highest office the Presbyterian church can offer, the national moderatorship of the general assembly. The subject of his address this morning was "The Price and Reward of Keeping Together." In addition to Dr. McAfee's address the meeting heard a panel discussion on "United Protestantism in Chicago," participated in by Mrs. Silvester Schiele, president of the women's department of the federation, Prof. W. C. Bower, chairman of the department of religious education, and Dr. C. S. Laidman, recording secretary of the federation. Rev. Thomas Anderson, chairman of the federation's commission on protest and approval, conducted the panel discussion. Dr. Robert Clements, the retiring president of the church federation, presided over the entire morning session.

* * *

Dr. Oden New President Of Federation

Dr. Joshua Oden, pastor of the Irving Park Lutheran church, who has been for a good many years a most active and helpful worker in the Chicago church federation, was elected president to succeed Dr. Robert Clements, of Presbyterian theological seminary. Dr. Clements has given without stint of his great ability and energy to the service of united Protestant interests as represented by his office, and Dr. Oden can be counted on to carry forward the work with the same aggressiveness and wisdom. Mr. Walter E. Mee, whose distinction in his field of service was recognized during the past year by his election as president of the association of executive secretaries of councils of churches, was reelected executive secretary. The outstanding leadership of the federation is due, in no small part, to Mr. Mee's intelligent and dynamic service.

* * *

Federation Reports Year Of Accomplishment

The Chicago church federation has good reason for congratulation. In spite of adverse economic conditions and the absolute necessity of rigorous budget trimming, no essential task has been omitted and certain important forward steps have been taken. Among the many notable achievements, in addition to the regular functioning of the group of commissions, may be mentioned the organization of the Chicago Associated church charities, under the chairmanship of Dr. Henry S. Brown, to bring into closer and more effective cooperation the great

number of Protestant charity institutions operating in Chicago; the organization of a speakers' bureau and information service on industrial problems by the commission on the church and industry; the setting up of local interracial groups in various Chicago churches to study race relations from the Christian viewpoint by the interracial commission; a series of lecture-discussions on social work, conducted jointly by the federation and the Council of social agencies, which provided a medium for an animated interchange of ideas between leaders of social work and a group of ministers and church workers; about 16 or 17 round table conferences in various communities, at each one of which hundreds of parents, ministers and public school teachers have been in attendance, conducted under the auspices of the department of religious education in cooperation with other agencies interested in character education, and meeting in public school buildings; and important public meetings and conferences on many subjects.

* * *

The "Vivisection" Issue

The Hearst papers and a lovely lady, clad in furs this wintry weather (I wonder if she ever saw a trapped animal?), are making a strenuous fight for the repeal of the Arvey ordinance, which permits the use of unclaimed dogs from the pound for use in medical school laboratories. Any sensitive person flinches at the thought of pain to any living thing, but scientists are pointing out how essential the use of these animals is if any progress is to be achieved in the prevention and cure of many diseases, and have written articles for the papers, given addresses and provided demonstrations to show how mercifully all such experimentation is conducted. Animals are anesthetized for operations just as are human beings. The effort of the scientists to prevent the repeal of the ordinance is being backed by a great number of civic, social welfare and religious organizations, including ministers' associations and several churches under the leadership of the church federation's committee on protest and approval.

* * *

Congregational-Christian Boards Meet in Evanston

During the past week the commission on missions and the denominational boards of the Congregational-Christian churches held their midwinter meetings in the First Congregational church of Evanston. One wishes that space permitted the quotation of a new social action creed, suggested to this executive conference of the denomination by Dr. Arthur E. Holt, chairman of the newly organized council of social action. One affirmation, at least, must be given: "I believe that a church which can stand over against the state and look the state in the face and criticize it in the name of the highest good is worth fighting for." Throughout the conference the participants found themselves realistically facing problems arising out of denominational competition and consequent duplication and waste, as well as out of the churches' implication in a profit-seeking economic order. One address on this latter subject called forth a homily in that compendium of theology, the editorial column of the Chicago Sunday Tribune.

CHARLES T. HOLMAN.

Hail Defeat of Chinese Reds

But Communist Armies, Though Dispersed, Are Not Exterminated—Eddy Meetings Impressive

(Correspondence from China)

SHANGHAI, Jan. 1.—At the close of the recent fifth plenary session of the central executive committee of the Kuomingtang, General Chiang was congratulated on having "exterminated" the reds of Kiangsi and Fukien. That "extermination" took four years and involved upwards of 500,000 troops and much outlay of money. The Fukien provincial government has reported that during the red occupancy of these districts 400,000 people were rendered homeless and a total property loss incurred of over $50,000,000 (silver). China's experiment in sovietism has, to say the least, been expensive! But while the "soviet state" concerned has crumbled, the reds are far from being exterminated. Though held back in Szechwan they still constitute a threat to the peace of that province. One result is that this distant province and the central government are drawing closer together against what they deem a common enemy. The government has agreed to remit $800,000 monthly to finance military operations in Szechwan.

* * *

Stam Martyrdom the Work of Desperate Fugitives

In Hunan, Kweichow and Anhwei what appear to be bands of reds in flight from the centers won by government troops are disturbing the peace. Missionaries have evacuated some centers in Kweichow. There is open talk of missionaries congregating in Wuhu, Anhwei, for the same reason. At Miaoshao, Anhwei, two missionaries of the China Inland mission—John C. and Elizabeth Stam—were publicly beheaded at the hands of desperate fugitives. They, with their three-months' old baby, were taken captive at Tsingteh, Anhwei, on Dec. 6, which town Mr. Stam had been assured on a recent tour of investigation was in no danger from such attacks. They were forced to trek the 30 miles to Miashao where on Dec. 8 they were executed. The baby miraculously escaped, being secretly cared for by local mothers, and is now safe at Wuhu. In part this execution appears to have been an act of reprisal against foreigners who were supposed to be involved in bringing about the plight of the reds. These fleeing bands of red troops become just ruthless desperadoes intent on no economic problem but their own maintenance at anybody's expense. Neither in regard to subduing the reds nor in meeting the economic inequities which give rise to them has the Chinese government yet found a final solution. One is left wondering where the next "soviet state" in China may spring up!

* * *

New Constitution Delimits Power of Governments

The session of the central executive committee of the Kuomingtang was apparently fairly successful. The attendance was unprecedented. The draft of the new constitution received attention. A five-point pro-

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. . . THE AUTHOR . . .

Dr. Edward Jeffries Rees is a preacher and writer of merit. He is a graduate of Asbury College (*A.B.*), Boston University School of Religion (*S.T.B.*), and Duke University (*A.M.*). His present pastorate is the First Methodist Church, Washington, N. C. His other Cokesbury Good Book, *In Remembrance of Me*, has won for him a considerable reading audience which *Christ Speaks from Calvary* will certainly increase.

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gram issued in a joint manifesto by General Chiang Kai-shek and Mr. Wang Ching-wei — China's strong men — was adopted. This program aims primarily to define the problem of centralization versus decentralization of authority as between the government and the provinces. The central government will fix the general principles of law enforcement; the provinces will determine ways and means of carrying them out. The central government will appoint officials, but they are to be selected and recommended by regional authorities. Budgets for regional governments are to be submitted to the central government for approval, which being granted the central government will not interfere further except to investigate the achievements thereof from time to time. There is, also, to be clear demarcation between regional and national revenue. A standard as to what constitutes the national army as distinct from regional forces is to be set up, the former being under the control of the national government and the latter under that of the regional governments. Purchase of fighting equipment for both, however, is to be made by the national government so as to standardize it. All this may be taken as signs of growth of political unification and understanding between the central government and the provinces.

* * *

Eddy Meetings Gain Large Response

Dr. Sherwood Eddy's meetings have been notably successful. In every center in which the "Youth and Religion" campaign was set up crowds of youth attended the meetings, many being often unable to gain admittance; in some cases the speeches were radioed to other rooms in the building concerned. The highest officials dined and welcomed him. The same things are true of those centers in which his brother, Dr. Brewer Eddy, conducted meetings. The messages given made special and pointed reference to China's existing social and political evils. In only one case, so far as I know, was there any demur at this. One wonders if a Chinese could go to the United States and thus pointedly expose social evils therein. The Chinese submitted to a western prophet's flail because they are in a repentant mood as regards their internal weaknesses. They are also eager to gain the help of all the right-thinking forces in China in their plans for national rebuilding. Anyone who suggests an effective way out of China's present difficulties is eagerly listened to. The "Youth and Religion" campaign runs on for two years.

FRANK RAWLINSON.

Holds Change of Mind Alone Will Cure War Peril

Dr. Parker T. Moon, of Columbia university, speaking at the conference on the cause and cure of war at Washington, late in January, declared that "the only real cure for war is a change of mind." Among the possible causes of war in Europe Dr. Moon named: the delirium of victory still lingering in some countries; the smoldering irredentism in others; commercial and economic warfare inspired by economic nationalism, and the hysterical increase in armaments. Most perilous of all, he held, is the growing idea that the next war will come like a bolt from the blue, bringing quick triumph and instant disaster.

Denounce Kansas City Night Life

Ministers Claim Conditions Too Bad to be Publicly Revealed—Honor for Veteran Y Presidents

(Correspondence from Kansas City)

KANSAS CITY, Jan. 25.—"Heart of America" is the title our chamber of commerce uses in advertising this city as a good place for business. "Sodom Up to Date" is the way Dr. I. M. Hargett of the Linwood Methodist church and Rev. O. Chaney of Ivanhoe Congregational church described it following their joint investigation of night life here. Dr. Hargett is president of the Interdenominational ministerial alliance and Mr. Chaney is president of the Society for the suppression of commercialized vice. Their "trip to hell and back" included a gambling place, two combination gambling halls and night clubs, two other night clubs, and a small theater. "It would be impossible for anyone to use language in a pulpit which would adequately describe what we saw, heard and felt," Mr. Chaney said, but both speakers presented sufficient facts to support their charge of alarming moral degeneracy. Dr. Hargett placed the blame on corrupt politics, the return of the saloon, and "the moral inertia and spiritual complacency of people of this city. Citizens are getting just the kind of government they deserve." Mr. Chaney said his indignation "followed the line of responsibility to its logical con-

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clusion, until it reached men of respectability," having authority, who permitted places for the exploitation of vice to exist. He proposed a more thorough survey of conditions, to be followed by a march on the city hall in protest against the inaction of elected officials.

* * *

Y Honors Its Veteran President

The principal event in the celebration of the 75th anniversary of the central Y.M.C.A. was the dinner Jan. 11 honoring Henry M. Beardsley, president of the organization for 43 years. At 76 years, white-haired but physically and mentally vigorous, Mr. Beardsley is a living example of all the Y.M.C.A. hopes to accomplish in its program for youth. He joined the struggling association soon after he came to this sprawling, rough, frontier trading village in 1886 to practice law. The next year he watched President Grover Cleveland lay the cornerstone of an imposing association building which was lost by foreclosure, as a result of the deflation following the boom in the '80s, shortly after his presidency began in 1892. The association was temporarily shattered and even had to abandon its charter. But Mr. Beardsley brought its scattered supporters together, and began building on a secure foundation. In 1906 a campaign raised the money for the present central building of seven stories. Its activities are now supplemented by branches throughout the city. Mr. Beardsley has also been mayor of the city, moderator of the national council of Congregational churches, a trustee of Drury college, and, most recently, chairman of an interfaith committee cooperating with the national conference of Jews and Christians.

* * *

Judge Decides Against Kansas Student C.O.

The Kansas case of conscientious objection to compulsory military training is to be appealed to the state supreme court and may go to the supreme court of the United States. Raymond McMahon, 20-year old Methodist studying veterinary medicine in the state college at Manhattan, has failed in his effort to obtain an injunction from a district court against the enforcement of compulsory drill at his school. Despite the vigorous demonstration of Topeka ministers, Judge Otis Hungate of the Shawnee county district court on Jan. 12 refused the plea of McMahon's attorney that the Methodist conscience on war deserved the same consideration as that of Quakers and Mennonites and that no other school in the state offered a course in veterinary medicine. Dr. Charles M. Sheldon of Topeka, author of "In His Steps," is receiving money to finance the appeal of the case.

* * *

And So Forth

Dr. J. C. Miller, dean of Christian college, Columbia, Mo., for seven years, has been appointed acting president, following the resignation of President Edgar D. Lee to enter the insurance business in University City, Mo.

Dr. Harry C. Rogers is beginning his 28th year as pastor of the Linwood Boulevard Presbyterian church, Kansas City. He received 100 new members into his congregation on the anniversary Sunday, Jan. 13.

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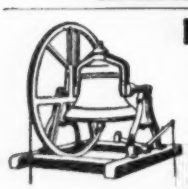

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Connecticut Will Hold Anniversary

Churches' Part in Growth of State to be Stressed—Taxes and Political Events

(Correspondence from New England)

BOSTON, Jan. 24.—The tercentenary commission appointed by Connecticut in 1929, Samuel H. Fisher chairman, has announced its plans for a celebration from spring to fall of 1935. The "medal" represents the founders "dominated by Thomas Hooker, holding the fundamental orders." His invalid wife seated suggests what delicate women endured to found a colony of families. On the reverse appears the three heavily fruited vines of the state seal, with the words: "Three centuries of self-government based on constitutional liberty." It is the nutmeg state's boast that Hooker first formulated the principles on which the nation was developed. Hard as were the pioneer days, with the Pequot war in the second year, Connecticut, says Mr. Fisher, has faced and conquered repeated emergencies. Three hundred thousand school children have been studying for a year the story of this past, and now are preparing prize essays. At the end of the first century the population was only 85,000; of the second, barely 300,000; of the third, 1,600,000, built up by immigration from every land. In the fall all choral clubs are invited to combine in a great musical festival, and the churches, on a "Connecticut Sabbath," to "emphasize the part which religion has played in development of colony and state."

* * *

An Organized Men's Class Tested For Fifty Years

The "Brown Class," in the West Somerville Baptist church, claims to be the first organization of its kind to attain the age of 50 years. Its founder, W. B. Brown, after whom it was named three years later, lives to give "Greetings to my boys!" and says: "I have watched the class grow from 5 to 500." In the "Golden Memory Book," loyal tribute is paid to the six pastors who have encouraged it, and their photographs reproduced. The present pastor, Dr. Howard C. Whitcomb, enumerates the reasons for its success. Among them are: "The word of God its first interest." "Strong evangelistic passion to win men." "A wonderful spirit of brotherliness." "The class motto, started from a button, 'For the other fellow!'" One men's class, at least, has escaped the temptations pointed out in a recent article in The Christian Century. The celebration continues from the first Sunday in January through March, with a banquet the last Saturday. Of the 14 distinguished speakers, four are former members of the class now living in distant cities.

* * *

Carlton Sherwood's New Work for Youth

Added interest was given to the "China Colleges Conference in Boston," Jan. 13 and 14, by the fact that the executive director of their associated boards is Carlton Sherwood, formerly general secretary of the International Society of Christian Endeavor with headquarters here. Of his new phase of service to the youth of the world, he says: "A well known leader from the orient told me that he thought these ten colleges were the greatest single missionary project in the world." By combining their report and appeal they make an impressive showing. President Lucy C. Wang of Hwa-Nan college, said: "All walks of life are now open to Chinese women. It is largely through their efforts that a new China is emerging from the turmoil of revolution. China bends but she will not break!" Chin-Jun Lin, president of Fukien university, showed the effects of such Christian education on the 4,300 students in the ten institutions by citing the devotion of graduates to social reforms, one fighting the opium habit, another rescuing girl slaves from lives of shame. Boston has long been linked with China by commerce and can appreciate the message of this conference: "The world's tomorrow is written in China's today!"

* * *

Taxes and Political Events

Henry F. Long, Massachusetts tax commissioner, reveals that the savings banks of the state are now paying more than 25 per cent of the taxes on real estate. In 1926, they paid $26,000 on real estate. In 1934, owing to mortgage foreclosures, they paid the enormous sum of $7,207,213. Unless they are relieved immediately from this tremendous burden, the banks face a serious crisis. Current charges against the state have increased—those for charities and soldiers' benefits—$49,000,000 in the last five years. The only sound remedy is to find new methods of taxation on sales and incomes. The Lynn Taxpayers' association says that they face the biggest crisis since the civil war. Welfare costs have increased fivefold in the depression years, and property owners are fast weakening under the strain of the staggering expense.

For 109 rollcalls, the Connecticut senate was deadlocked in its attempt to organize. The three socialists held the balance of power between the 17 democrats and 15 republicans until the whole senate awoke to the situation. The democrats were divided into two factions. The so-called "old guard," opponents of the governor, Wilbur L. Cross, with 9 votes to 8 of his supporters, controlled the caucus. The socialists decided that this reactionary group must be kept out of power, and on the 110th rollcall swung their support to the republicans, making the point that they would hold that party responsible for progressive legislation, as it has a majority in the house. The governor and his followers find compensations in the situation. The leader of the "old guard" naturally sneers: "The holy socialists have sold out."

* * *

And So Forth

During the 300 years of its existence, the First church of Cambridge, Mass., has had only 12 ministers. The longest pastorate was 66 years. The present pastor since 1912, Dr. Raymond Calkins, believes that such pastorates are the most fruitful.

Rabbi Levi has been tried on the charge of overwork, by the brotherhood of Temple Israel, and sentenced to a three months' trip to Palestine, equipped with a motion-picture camera to bring back evidence that the penalty was actually paid.

E. TALLMADGE ROOT.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Biography of a Bachelor Girl

(Ann Harding, Robert Montgomery) (MGM) Heroine, touted much as girl-artist of lurid past, is hired by dynamic young sensation-seeking editor to do her biography for his tabloid. Talky sophistication. Ann Harding miscast. Unconvincing as a whole.

For A: Only fair. For Y: Not good. For C: No interest.

Clive of India

(Ronald Colman, Loretta Young) (U. A.) Outstanding historical spectacle, splendidly acted, set, and directed, giving strong, well-rounded, reasonably accurate picture of the famous Englishman, his personality and monumental achievements for his ungrateful country. A masterpiece.

For A: Excellent. For Y: Excellent. For C: Very strong.

Enchanted April

(Ann Harding, Frank Morgan) (RKO) Weak, unsatisfying picture about lonely English wives seeking freedom in charming Italian setting. Light picture of mood, with meager plot and almost no dramatic action, conflict or development. Comic rôle by Reginald Owen perhaps best feature.

For A: Disappointing. For Y: Little interest. For C: No interest.

Father Brown, Detective

(Walter Connolly, Paul Lukas) (Para) Chesterton's priest, translated to screen with sympathy and reality, persuades polished continental jewel thief to return jewels and accept prison term. The drama would be better and whole play more enjoyable with slightly less of Father Brown.

For A: Rather good. For Y: Very good. For C: Probably good.

I Am a Thief

(Mary Astor, Ricardo Cortez) (Warner) Complex mystery stuff on board Simplon-Orient express while diamond-robbers and detectives chase each other, audience in doubt as to which is which until detective-heroine and thief-hero fall in love. Usual dark doings by none too good a cast.

For A: Perhaps. For Y: Not good. For C: No.

Prince of Cash, The

(Robert Donat, Wendy Barrie) (British production) Old Donat picture trying to benefit by his later great success in Count of Monte Cristo. Stolen banknotes, accidentally in hero's hands, trickily used by heroine's father to promote his crooked schemes. Painful overacting by father.

For A: Mediocre. For Y: No value. For C: No.

White Lies

(Walter Connolly, Fay Wray, Victor Jory) (Columbia) Starts as human picture of hard newspaper magnate who prints sensation, whoever suffers. Becomes hectic melodrama of shootings and heroics, with pitiful worm for villain and super-hero. Strained coincidence and over-sentimental moments.

For A: Fair of kind. For Y: Possibly. For C: Not good.

Best Recent Films for Family:

Peck's Bad Boy	County Chairman
Anne of Green Gables	The Little Minister
Bright Eyes	Romance in Manhattan

Films of Special Interest for Adults:

The White Parade	Evelyn Prentice
The President Vanishes	Power
Lives of a Bengal Lancer	Broadway Bill

BOOKS RECEIVED

Whitman, an Unfinished Story, by Stephen B. L. Penrose. Whitman Pub. Co., Walla Walla, Wash.

The Way of Simplicity, by W. E. Orchard. Dutton, $2.00

Smoke, a Play in One Act, by Dorothy Clarke Wilson. Walter H. Baker Co.

Shadow and Substance, by Victor E. Hoven. Bethany Press, $1.50.

The Gate of Life, by W. R. Inge. Longmans, $1.00.

The Willoughbys, by Alice Brown. Appleton-Century, $2.00.

Mount Peacock, or Progress in Provence, by Marie Mauron. Macmillan, $1.75.

Hornets' Nest, by Helen Ashton. Macmillan, $2.50.

Peace Year Book, 1935. National Peace Council, London, 1/6.

The Rediscovery of John Wesley, by George Croft Cell. Holt, $2.50.

The Abbey of Evolayne, by Paul Regnier. Harcourt, $2.00.

Follow the Furies, by Eleanor Carroll Chilton. Bobbs-Merrill, $2.50.

Victorian Family Robinson, a novel, by Beatrice Grimshaw. Longmans, $2.00.

Victory Through the Cross, by William R. Moody. Morehouse, 80 cents.

The Centennial History of Saint Bartholomew's Church, New York, by E. Clowes Chorley. Privately printed, $3.00.

The Three Meanings: Prayer, Faith, Service, by Harry Emerson Fosdick. Association Press, $2.50.

Heaven's My Destination, by Thornton Wilder. Harpers, $2.50.

Lean Men, an Episode in a Life, by Ralph Bates. Macmillan, $2.50.

The First Legion, a Drama of the Society of Jesus, by Emmet Lavery. Samuel French, $1.50.

Four Patterns of Revolution, by Ethan Colton. Association Press, $2.50.

Why Wars Must Cease, edited by Rose Young. Macmillan, $1.00.

A Student's Philosophy of Religion, by William Kelley Wright. Revised edition. Macmillan.

Principles of Adolescent Psychology, by Edmund S. Conklin. Holt, $3.00.

R. E. Lee, a Biography, by Douglas Southall Freeman. Vols. III and IV. Scribners, $7.50.

The Musings of Mary-Ann, by Marian M. Wehner. Stratford, 50 cents.

Anti-Christ, an Essay on Evil in the Modern World, by Joseph Roth. Viking, $2.25.

The Commandments of Christ, by Frank L. Gosnell. Revell, 75 cents.

Cosmic Christianity, by Leon H. Barnett. Revell.

Forerunners of a New Age, by Basil Mathews. International Missionary Council, 75 cents.

Church Growth in Korea, by Alfred W. Wasson. International Missionary Council, $1.40.

Basic Economics, by J. G. Evans. University of North Carolina Press, $1.50.

China's Story in Myth, Legend and Annals, by William E. Griffis and Arthur Walworth. Houghton-Mifflin Co., $2.50.

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